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PRESENTED TO THE
UNIVERSITY OF CALIFORNIA
BY
C. P. HUNTINGTON
JUNE, 1897.
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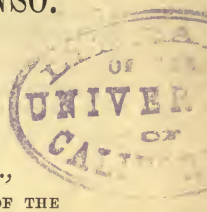
MOSES

AND

THE PENTATEUCH:

A

REPLY TO BISHOP COLENSO.



BY THE

REV. W. A. SCOTT, D.D.,

LATE MODERATOR OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (O.S.) IN AMERICA.

"There is one that accuseth you, even Moses, in whom ye trust. For had ye believed MOSES, ye would have believed me: for he WROTE of me. But if ye believe not HIS WRITINGS, how shall ye believe my words?"—JESUS CHRIST.

LONDON:
WILLIAM FREEMAN, 102, FLEET STREET.

1863.

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"Pentateuch Mosi auctori tribuit omnis Hebraica et Christiania antiquitus, rationibus uæ vel èx ipso ductæ sunt opere, vel aliis idoneis testimoniis nituntur."

ROSENMÜLLER.

"THE HISTORICAL matters of Scripture constitute as it were the bones of its system, and its spiritual matters are its muscles, blood-vessels, and nerves. As the BONES are necessary to the human system, so Scripture must have its historical matters."

BENGEL.

TO THE KIND READER.

The only way to get darkness out of a room is to fill it with light, and the only way to get error out of the mind, and to keep it out, is to let the truth in, and keep it in. But it must enter a welcome guest, and will remain only so long as it is really loved. Free thought is the way to Truth. We hope the age of fire and faggot, of dogmatism and cant, is past, never to return; and to be followed, not by hasty generalisations and the crudities of imperfect scholarship, nor by the tyranny of Atheism, nor by the egotism of "science falsely so called," but by humble yet bold inquiry, by free and yet profound thinking, by searching criticism, and by patient and prayerful investigation. We believe "God alone is Lord of the conscience;" but we believe that a man is responsible to God for what he believes—for his opinions and sentiments, as well as for his actions. We live in hope of a period when the

mind of man shall be enlarged, and all men shall be free from the fetters of every persecuting creed, political or ecclesiastical; and shall have a formula of faith so full, comprehensive, and well-balanced, that it may embrace all who love our Lord Jesus Christ.

We have, however, fallen on times when it is necessary to fight over again the old battles of our fathers for the Inspiration of the Scriptures and the Integrity of the Sacred Canon. And while the heavy battalions are being led into the field, and the great guns are being placed in position, there will no doubt be some skirmishing. It is among these skirmishers we have enlisted. Our earnest desire is to be faithful as a minister of the Lord Jesus Christ, and an humble preacher of the Word of the living God. We have, therefore, felt constrained to notice the remarkable volume just published by the Bishop of Natal,—remarkable, not because it contains anything new, but for its narrowness of horizon and its want of the fruits of mature scholarship; and remarkable, because it is the work of a prelate of the Church of England—a Church that holds to the Divine inspiration of the Scriptures, and to the divinity and infallible authority of Christ. It is the more necessary to notice this attack upon the authority of the Word of God and upon the character of Christ, because, as it comes from a bishop—"a right

reverend Father in God"—it will have a pernicious influence upon the young, unless its poison is met by an antidote. It is, moreover, usually the case, that the followers of a leader who turns aside from the received faith of the Church, go farther astray than he does himself. What, therefore, may we not fear from the influence of a bishop who, while he denies the perfect knowledge of Jesus Christ and the historic verity of the Exodus, admits the inspiration of Sikh Gooroo, and quotes with approbation the utterances of the sheerest heathen fatalism?

The author has written strongly, for he feels deeply. Though he does not believe that the citadel which has withstood the battering-ram of Infidelity for three thousand years is likely to be destroyed by the torpedo of an arithmetical bishop, yet, from long acquaintance with young people, and especially enterprising young men from home, he is afraid this work will do them much injury. He has desired to have all ages and classes in view, but his eyes have been turned most frequently to the youth of our day—the young men and young women, upon whom rest our hopes for the *Church of the Future*. We fear the injury this book will do them, because many of them are easily ensnared with the fascinations of the world. Life seems to them an open summer day. The cup at present

tastes sweet, and they do not wish anything to distur them in its enjoyment. It is always hard to win their hearts to God, but it will be all the more so in proportion as their reverence for the Bible is destroyed, and its awful authority lifted from their conscience.

LONDON; *Feb.*, 1863.

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MOSES AND THE PENTATEUCH.

I.

FREE AND THOROUGH DISCUSSION CALLED FOR.

"We can do nothing against the truth, but for the truth." "Not to exceed and not to fall short of facts,—not to add and not to take away,—to state the truth, the whole truth, and nothing but the truth."

Quoted by BISHOP COLENSO.

"We must not be content with a religion on sufferance. The difficulties must be solved, and the objections must be met."

DR. MOBERLY.

IF we are not mistaken, there is a popular feeling that a man may attack the Church of Christ, or the cause of religion, as much as he pleases; and though happily among us but few will admire his taste for so doing, or receive his teachings, still no one seems to think of calling him a bigot or a fanatic. He is only an earnest, bold, independent inquirer after truth. But, on the other hand, whoever defends Christianity against such attacks, is at once set down as illiberal, narrow-minded, and persecuting. Now we ask, in all candour, is this liberal and just? There are reasons no doubt why it is so, and these reasons we

frankly confess are, for the most part, to be laid at the door of the Church herself, and upon the heads of those who have professed to be followers of Christ in past ages; but still we ask whether it can be just and high-minded liberality to consider men who write and say all manner of crude and hard things against the Bible as merely bold, independent, original thinkers, who are searching for truth under difficulties, and seeking to emancipate themselves from priestcraft and the bondage of theological creeds; and, at the same time, call those bigots and persecutors who defend the faith once delivered to the saints, and give reasons for the hope that is in them? Nor is it peculiar to Christians to have divisions and strife. Have not both Jews and Pagans been divided in their creed, and as fierce in their persecutions as Christians have ever been? And were not heathen philosophers as intolerant as their ignorant followers? And are not deists and irreligionists, of every school and class, as much or more divided among themselves, and as fierce and as intolerant of each other's opinions, to say the least, as Christian denominations? Certainly we cannot go to them for unity of disbelief, nor to learn charity; they are agreed only in rejecting the gospel. If Herod and Pilate are friends, it is only when Christ is to be condemned. We are perfectly sure that persecution is not of God, but of man. It is not from heaven, but from beneath. God had respect to Abel, and not to his brother who murdered him. Jesus Christ did not persecute Herod, nor the Scribes and Pharisees. But they persecuted His forerunner,

and Himself, and His followers, even unto death. We can excuse earnestness and zeal in the defence of a man's faith, for the importance of religion justifies the greatest attention to its claims, and a high degree of excitement about it, but does not excuse any degree of persecution. Piety is a thing of the heart and of the life, and must be free. Love cannot be created by constraint. Thought is free. The mind should be as unfettered as the winds of heaven. Freedom of opinion without pains or penalties we hold to be our inalienable right, as the offspring of God. We hold that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences, or not to worship at all, subject only to their accountability to Him for such neglect.—That every individual should be at full liberty to adopt and practice such doctrines as he chooses on the subject of religion, provided he does not interfere with the rights of others; and that as religion is a matter exclusively between man and his Creator, so the civil government has no right to interfere with it. Its functions begin with man in his cradle, and terminate with his coffin, leaving his soul, and the affairs of eternity, exclusively to religion. We are accountable to God only for our thoughts and opinions. It is not, therefore, the office of an expounder of the holy Scriptures, or of "a defender of the faith," to make faces at those who assail the truth, nor to call down fire from heaven to consume those that do not follow Christ in the same way that he does. No man,

neither bishop, presbyter, pope, nor patriarch, has a monopoly of the grace of God, nor a patent for the only way to heaven.

It was not our privilege to know anything of Bishop Colenso, not even by the hearing of the ear, until he or his friends began to prepare the way for the coming forth of his volume of criticism on the 'Pentateuch, and the Book of Joshua,' by sounding a warning note. It was impossible for us, therefore, to take up his work with any passion, prejudice, or prepossessions; or if we had any such feeling, it must have been in his favour, as a hard-working missionary-bishop of the church. And with the author now, as a man and as a bishop, we have nothing to do except to wish him peace of mind and happiness in the knowledge of the "truth as it is in Jesus." Nor has the writer of these humble pages anything to do with his difficulties in regard to his office, or with the courts of his Church, farther than to wish that whatever may be done may be in the right spirit, and for the promotion of truth and godliness. We cannot forbear saying in this connection, however, that it is a wonder to us that such men as Bishop Colenso should desire to remain in the chains of bondage to a church and creed which they have pulled down over their own heads. With such views of the Bible as he holds we wonder he has any church at all, or cares anything about teaching the gospel to the Zulus. For if the Pentateuch is a lie, and the Exodus a fable, how does the bishop get a church or a see at all? The logical consequence of his

position carries away with it not only the historic verity of the books of Moses, but of the whole Bible; and with the Bible the whole structure of the Hebrew and Christian systems must fall. If the bishop is correct, we must give up the truth of the types and sacrifices of the Mosaic dispensation, and with them also the predictions of the Prophets concerning the coming of Christ and His miracles; and in a word, our holy faith, with all its precious doctrines, salutary precepts, and high and glorious hopes and joys. We see no rest, nor stopping place, nor limits for his stream of rationalism, until it pours itself into the abyss of unbelief! We do not say Bishop Colenso means this: we dare not judge of any man's motives; but we do say that, in our judgment, such is the irresistible and inevitable tendency of his book. In our deliberate opinion its effect is against the faith of Christendom in which we were born, and in which we wish to die, and to which we owe all that is sublime in virtue and lofty in devotion,—our hopes for this and the world to come. With the bishop's repeated appeals, therefore (*ad misericordiam*), we have nothing to do, (pp. xii. xxxiv.) He was free to publish or not. He himself elected to appeal to the public, and, if we are not mistaken, the present London volume is a second edition from a previous one published in Natal, but greatly pruned and revised by its author and his friends in England. At least, it is of his own free will that he stands at the bar of the Christian world for judgment. And we do not see why the rashness of those who take it upon themselves to

revile the Word of God, even if they have bishops' robes, should endow them with peculiar privileges.

It occurred to us on the appearance of this volume that there were three ways for the Christian public to treat it; namely, first, just let it alone, and, if it were not of God, it would be still-born. Silence would prove that no serious injury had been done to the citadel of faith, by this attack. Or, secondly, our able and learned men might be excited by it to review and to examine anew our defences, and strengthen them by all the evidences that were to be obtained from the advanced and still progressive state of the physical "history of man and his earth," and from the monumental readings of the Nile, and the Euphrates, and from the science of manuscripts and criticism, which is almost entirely a new science; and thus, by establishing our foundations more and more strongly, the bishop's attack would fall harmless at our feet, and do us good. Or, thirdly, "to carry the war into Africa," or "to fight fire with fire," as they sometimes do in the great western prairies, at the very outset, by answering questions with questions, and meeting difficulties with greater difficulties. For it were an easy thing to answer the bishop's objections to Moses by showing that his views are justly exposed to greater and far more overwhelming objections. If we were to hurl back upon his own head the difficulties he has raised, by calling upon him to answer the objections which common sense, true critical learning, and the outraged faith, and the heart of all Christendom made void by his scepticism, have to his views,

we should find that it were far more easy to believe in Moses and the Prophets than in the Bishop of Natal. It requires more faith to believe Bishop Colenso than it does to believe what Jesus Christ has said of Moses and his writings.

Already the first method has been abandoned; or rather it was never adopted at all. Perhaps it was not the best way. In fact, the alarm was sounded before the attack was made. It seems to have been thought that the onset would be too violent to be borne at all by the Christian sentiment of England unless some warning was given. Nor was this unreasonable: for surely the Christian world was not prepared to see a bishop of the great Protestant Church of England, engaged in converting the heathen of the eastern coast of Africa to Christ, put forth his whole strength to destroy our faith in the historic truth of the Bible. It is true we have as yet only the *first part* of his "criticism," which is applied to Moses and Joshua; but if the Pentateuch and the book of Joshua are "not historically true," as he says, we see no hope for the rest of Bible history. Indeed, it seems to us that a more appropriate and more expressive title for his work would have been 'THE COMMON FAITH OF CHRISTENDOM OVERTHROWN; or, THE BIBLE NOT TRUE, by one of its own interpreters and professed advocates.' Is not the bishop preparing us for his confession of faith in Deism, when he tells us he could give up "not only the Pentateuch, but the whole Bible," and still be a good Christian? Is not this even worse than *the play of Hamlet with the part of Hamlet left out?*

We have sometimes thought that the controversies of the last centuries with deists were final, but we were mistaken. The old battles of the seventeenth and eighteenth centuries are renewed. We have to defend, as our fathers had to do, the necessity of revelation; the authenticity and genuineness of the books of the Bible, and the belief in one true, living, and personal God. In some of our great literary and theological institutions, the philosophy of Plato is taught as substantially Christian, and Pantheism is explained as the best creed; and the theology of our fathers is assailed from the chairs of our oldest universities. It may be true these attacks upon our holy faith are not marked by ability or learning; but still there is a pretence of argument and a show of authorities that are calculated to mislead and poison the minds of the young. In their honesty and ardour they are eager for knowledge, and in danger of thinking that whatever is put forth boldly as *new*, is really something newly discovered, and especially worthy of their attention. It is not to be expected that they will be able at once to detect, in the flaunting and highly coloured garments in which modern sceptics appear, the "old shoes and clouted" raiment of the crafty Gibeonites of the infidel host of past centuries. The young are ready to say, Our fathers, dear good old souls, were honest in their faith, but they may have been mistaken. At least, it will do us no harm to examine the subject for ourselves; and we claim the right to do so all the more, because religious questions are now sifted with an apparatus of critical knowledge

never before brought to bear upon them. The physical history of our globe, the reading of the hieroglyphics of Egypt and of the arrow-headed characters of Assyria, by which the contemporary and antecedent history of the Jews receives a new interpretation, and "the science of manuscripts, and of settling texts;" and the great departments of modern letters and science, geology, philology, and ethnography,—all these and the such-like sources of knowledge were utterly unknown to our fathers; and since we have advantages for biblical criticism they knew not of, it may be their faith was too simple. At least, we will enjoy our English freedom of thought, and weigh the evidences for ourselves.

Whether, however, it were best or no for our thinking and intelligent youth to busy themselves with such questions, is no longer a debatable one; it can no longer be put by. It is thrust upon them. They must make up their minds to abide by the faith of their fathers, or resolutely face about and set aside the evidences upon which it is built. Indeed, we were first awakened to the evil that Bishop Colenso's volume might do, by finding it in the hands of the young men of believing parents, where there is danger that even if it does not produce in them an absolute shipwreck of faith in the creed of their fathers, it will, nevertheless, unsettle their opinions, and afflict them with one of the greatest curses that can befal a human being; namely, "the loss of a believing heart."

Again, a free and thorough discussion is now called for,

because it is claimed by some of Bishop Colenso's friends; that his work will produce a necessity for revising the whole canon of Scripture. It is quoted, as coming from high authority, that "the Church has never denied itself the duty of revising the canon." It is also claimed by the author's friends that his book, in boldness and for its startling nature, goes far beyond the celebrated "Essays and Reviews;" and that it will bring on "a revolution among the people, and in the Church of England, as great as the preaching of the Reformers did in the sixteenth century." If, then, the question is open again, whether we have a Bible or not, and which are genuine and authentic Scriptures, it is time for us to begin to consider it. We may be permitted to say also, perhaps, as bearing on this discussion, that it seems to us the Evangelical party of the Church of England are on the decline, and the Tractarian and high Churchmen are advancing; while the "negative theology men" are getting the advantage of all their opponents. The evangelical party have shown a sad want of courage, and at the same time, it must be confessed, they are terribly fettered by the forms and usages of the Church. Be this, however, as it may, it is obvious that there is a wide-spread, and painful restlessness in the public mind. It is not confined to the clergy and laity,—Mr. Disraeli and many of the public journals are illustrations of this anxiety, both as to the articles of faith and the practical working of the Church of England.

First, we had *Tracts for the Times,* and a reign of

superstition; now we have a volume of *Essays*, and then *Replies to Essays and Reviews*, and *Aids to Faith;* all written by eminent members of the Church of England, and the last two volumes brought out, as Bishop Colenso says, "under especial episcopal sanction, for the very purpose of settling the doubts, which might have been raised by the first, the *Essays;* and yet the bishop says that in these last two works "scarcely any reference whatever is made to any one of the difficulties which beset the question of the historical accuracy of the Mosaic story." In the latter volume, he says, he looked for "a calm, comprehensive, scholarly declaration of positive (truth) upon all the matters in dispute," but in vain. "I find not the slightest notice taken of them;" a very large portion of it is, "as it appears to me unprofitably occupied in mere censure, not to say abuse, of the adversary." "I must confess to have put it down with a painful sense of disappointment," (pp. 139,140.) Again: "Not a few among the more highly educated classes of society in England, and multitudes among the more intelligent operatives, are in danger of drifting into irreligion and practical atheism, under this dim sense of the unsoundness of the popular view (that is, the commonly received orthodox view of the inspiration of the Scriptures), combined with a feeling of distrust of their spiritual teachers;" either on account of their want of knowledge, or of honesty and courage (Preface, p. xxvi.) Again: he says, "that a very wide-spread distrust does exist among the intelligent laity of England, as to the

soundness of the ordinary view of Scripture inspiration." It is a distrust, however, "rather secretly felt than openly expressed." He says, "the very condition of a young man's entering the ministry of the Church of England is that he surrenders henceforth all freedom of thought; or, at least, of utterance, upon the great questions which the age is rife in, and solemnly bind himself for life to "believe unfeignedly" what he probably already knows enough of science, and of the results of critical inquiry, to feel that he cannot honestly believe in.

As an illustration of the way truth is smothered up, or free inquiry stifled in England, Bishop Colenso, in a note, states a remarkable fact; namely, an important omission in the translation of *Humboldt's Cosmos*. The passage relates to the origin of the human race from one pair. It seems it was not the author's wish to have it suppressed, for it was given *in extenso* in the French translation, which translation, at least the translation of this particular part, was made by M. Guignaut, at the request of M. de Humboldt himself. This was new to us, and while we are grieved at such a liberty, still we can appreciate the public sentiment that would have been offended by the publication of Humboldt's opinion on the subject. But we have no fear of honest, deep, patient, persevering inquiries after truth.

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II.

THE IMPORTANT PRACTICAL BEARING OF THE QUESTION.

"The germ of all the New Testament is in the books of Genesis and Exodus. Sweep them away, and all the rest of the Bible is a riddle." "The entire religious system of the Jews is, in the most appropriate sense, a prophecy; and the individual passages of their sacred books are merely the strongest expressions of that spirit which enlivens the whole mass."

The Pentateuch and its Assailants.

I HAVE had the happiness of meeting "freeborn Englishmen" in all the four quarters of the globe, and of finding that, as travellers and as merchants, they have much influence in the communities where they travel or reside. And, as a general rule, there is a reliableness upon them in their business transactions—a substantial trustworthy air about them, which gives them a predominant influence, in proportion to their numbers, all over the globe. The reason, we think, is their TRUTHFULNESS. They mean what they say, and their word in business is as good as their bond. And this business truthfulness is owing to their reverence for the Word of God. Without a knowledge of the Scriptures and a belief in their historic truth, Britons would not have acquired the reputation for honesty in trade that so happily distinguishes them round the world.

"One great characteristic of Englishmen—the characteristic, in fact, on which they may justly rest their claims to a foremost (indeed, *the* foremost) position among the representative races of humanity—is the belief in, and the love of, positive, objective truth. The Englishman may be narrow-minded or prejudiced, unapt to deal with abstract speculations. But he has, at least, had this training—he has been accustomed to weigh evidence, *to seek for matter-of-fact truth in the first place,* and to satisfy himself as to the good faith and correct information of those from whom he expects to receive knowledge or instruction. One thing with him is fixed and certain; whatever else is doubtful, this at least is sure,—a narrative purporting to be one of positive facts, which is wholly or in any essential or considerable portion untrue, can have no connection with the Divine, and cannot have any beneficial influence on mankind." This quotation from *Aids to Faith* is made by Bishop Colenso (Preface, p. xviii.) for the purpose of dissenting from the closing sentence. We have quoted it from him for the purpose of assenting to the whole passage. We believe that such is the characteristic of the "freeborn Englishman," and we believe *that a narrative purporting to be one of positive facts, that is in any essential or considerable portion untrue, is not Divine, and cannot have any beneficial influence on mankind.* However, then, this subject may be regarded by others, with Englishmen, who are accustomed "to weigh evidence and to seek for matter-of-fact truth," it is no mere abstract question. To a Pro-

testant Englishman, with his Bible and his belief in the right and duty of *private judgment,* it is a question of life and death. It is not to be expected that Englishmen in the light of this century will be willing to consider it a confutation of doubters, if they are silenced by ecclesiastical bulls, or to believe that truth can be made triumphant even by successful prosecutions in the courts of the country. We do not believe that the "creed" is to be preserved by legal prosecutions. The safeguards of faith are not the terrors of the law, but superior learning, deeper piety, more godly living, and a more thorough, patient, and long-continued investigation into and study of God's Holy Word. Englishmen still claim, with Chillingworth, that *the Bible is the religion of Protestants.* They hold to the freedom of the press and freedom of conscience, to free inquiry and accountability to God only for their opinions. Their creed is still that God alone is Lord of the conscience; not a bishop, pope, czar, potentate, or patriarch: *but God alone.* We thank God such is still the high position of England, and such is our confidence in the truth, that we believe the most thorough, even the closest and most searching inquiry after truth, will only the more firmly establish it. Truth is one. All truth is of God. Supernatural Revelation and true Science are both from God—one by His Spirit working in the hearts and minds of men, and moving them to speak and write, and the other is the discovery of His laws in nature. They are but two methods by or through which our blessed Creator makes Himself known to us. They

cannot, therefore, be antagonistic. The Divine will may be said to be revealed to us in three ways—by the conscience, by the works of creation, and by the written Word; and all these, when correctly read and rightly interpreted, are harmonious. God was manifest first to the heart of man in the original creation. Then man was in the image and after the likeness of God. Sin impaired this image, and interrupted man's communion with his Maker. It did not, however, wholly efface all man's religious capacity. Conscience, or "the moral sense," was still left us as the Creator's vicegerent. The works of creation are also a manifestation of God to us:

> "The spangled heavens, a shining frame,
> Their great Original proclaim."

The radiant orbs of the vast firmament are

> "For ever singing, as they shine,
> The Hand that made us is divine."

But because of the blindness that had fallen on man's mind by sin, he failed to read aright the glorious hieroglyphics of the skies. A written revelation, therefore, became necessary. The beginning of our supernatural revelation was made first to Adam, and communicated orally by him to his sons, and by them to the patriarchs before the flood, and to Noah, and then by him to his successors, and by them to Abraham, Joseph, and Moses. The giving of the Law at Mount Sinai, and the Divine command to Moses to write the Law in a book, and to deliver a copy of it to the keeping

of the Levites, is the more formal and solemn commitment of Divine revelation to writing. These supernatural revelations were continued by the prophets to about 400 B.C. And the New Testament was added as the sequel or second part of the Old by the apostles of our Lord. The first revelation of God to man has been obscured by sin and by education; and the second, the works of creation and providence, are often misread through ignorance; and even the third, the written Word of God, is oftentimes misinterpreted through our ignorance or want of moral qualifications for reading it aright. But it is impossible that there should be any real discrepancy between the revelations God has made to us. When discrepancies or contradictions appear, we are perfectly sure they are not real, but only apparent, and are owing to errors and imperfections on our part, or to be charged on the vehicles by which these revelations have been conveyed to us.

There is but one true religion, and in its essentials it is always the same. The religion of Adam and the patriarchs, of Moses and the prophets, and of Jesus Christ and the apostles, is one and the same. The two covenants made with man—the first with Adam and the second with Christ—are essentially the same. The terms are the same, and the contracting parties the same—God and man. The same principle is seen in both. Perfect obedience is required in both as the condition of life. The only difference is that, in the first case, Adam, representing his race, enters into the covenant in a state of innocence, and, by obeying the law of

God, has the promise of life for himself and posterity. In the other case, it is Immanuel, the God man, that represents us, enters into the covenant for us, and obeys the law in our stead. It is to be expected, then, that, the institutes of Moses and the worship of the patriarchs should contain the essentials of the Christian religion; and so they do. The Divine purpose is the same from first to last. The religion of Christ is not an attempt to "mend a system" that had failed. It is the consummation of an original sovereign purpose, carried out through varying, but not by discordant means. The different dispensations are but so many successive stages of development. The roots are different from the stem, and the stem is different from the blossoms, and all are different from the tree, but each has its proper place in forming the perfect tree; and is necessary to its maturity. Just so He who sees the end from the beginning ordained the diversified method of revealing Himself to mankind, and the successive stages of the Divine manifestation, according to the wants of our race. Accordingly, JESUS is the Lamb of God slain, in the Divine mind, from the foundation of the world, and slain in types by sacrifices from their appointment. In the Gospel, "the ripened seedcup burst, and the seed set free, was scattered in every land; but the seed was sown in the beginning, and had been through all preceding dispensations advancing towards maturity. The gospel is wrapped up in *the Pentateuch* in a form suited to the childhood of the Church. It differed from the gospel of the New Testament, as the history of

Egypt in hieroglyphic tablets differs from the same history translated into alphabetic writing, and so made intelligible to all. In both the same meaning lies; but while in the ancient pictorial signs lay hid, in the modern articulate record it becomes visible." Through the blood of bulls and of goats faith in ancient Israel looked to the same atonement in which we trust for taking away sin. The Old Testament, therefore, is a kind of pictorial Bible for infancy, in which the gospel is taught by symbols. It was the revelation of God's grace in twilight, while the gospel is the full meridian sun. Abraham saw Christ's day and was glad. He looked forward, and we look back, and we meet at the cross of Christ, when He died to take away the sin of the world. *The Old Testament is inlaid with the name of Jesus.* Its great distinguishing feature was the promise of a Messiah to come. Moses wrote of Him, and Isaiah and all the prophets proclaimed Him, and David sang of Him. And accordingly the New Testament is the record of His coming just as was promised in the Old Testament. The two Testaments fit each other as the key does the lock. If, then, the books of Moses, which are the foundation of the Old Testament and of the whole Jewish economy and history, are not historical, they are not true, and if they are not true, we have no Bible, and if we have no Bible, we have no Messiah—Christ. The general truths of the calling and history of Abraham, and of the lives of Isaac, and Jacob, and Joseph, and of the Exodus, and of the wanderings of the Hebrews in the wilderness, and of the conquest

of Canaan under Joshua, are essential to the truth of their whole subsequent history. Their history is also a part of our supernatural revelation, and lies at the foundation of Christianity. If, therefore, we reject the Pentateuch, we can neither believe in Jewish history nor in any other, nor in Christianity itself. If we *sponge* the books of Moses from the Bible, Isaiah and all the prophets must follow; and if the Old Testament is rejected as "unhistorical," it is not true, and the New Testament falls with it. The essential oneness of the Old and New Testaments as a Divine revelation cannot be given up without giving up Christianity altogether. It is the universal and abiding faith of Christendom that the Old Testament is to be received as the Word of God, just as truly and as certainly as the New Testament. They must stand or fall together. The historic events of the Pentateuch live and breathe in the Jewish people, and have so lived and breathed in them from the days of Moses and Joshua. They were incorporated into the whole body of the Jewish law. Their civil code and ecclesiastical laws are interwoven as threads of the same web. Their jurisprudence and daily life were bound up with their theology. Their government was a THEOCRACY, such as has never existed elsewhere or with any other people on earth. Their laws, institutions, and theology, therefore, must fall with the history of the Pentateuch. Let us repeat. The case is briefly thus. We find Israelites now among almost all nations—in India, Africa, and Europe and America—but separate and apart from all other

nations. They are in and among all other peoples, but not of them. In all quarters of the globe we find them a distinct and peculiar people, with the Pentateuch of Moses and the laws, feasts, and institutions of the Pentateuch. These national characteristics are undeniable. And we know from history, as full and positive as it can be, that they were distinguished in our Lord's day by these same, these identical peculiarities; and we know historically that, in our Lord's time, these national peculiarities were traced back, link by link, to Moses. May we not, then, confidently ask, if Moses and the Pentateuch are myths, whence the belief of the Jews that Moses was their lawgiver; and whence their sabbath, their Passover, circumcision, and feast of tabernacles? Nay, whence the Jews themselves? If they did not come up out of Egypt, where did they come from? This line of argument in behalf of Christianity has been pursued with great ability by Leslie and others. Nor do we see any escape from it applied to the issue before us. The history of the Jews from the days of Joshua to this moment is the most distinctive history on earth. If it is not to be believed, then nothing historic can be believed; but their whole history is the testimony of a nation to the historic truth of the writings of Moses. And besides, the Old Testament is a history of God's *providential dealings* with man. Unless therefore man himself, as well as the whole Hebrew race for three thousand years, is a myth, this history cannot be considered a fable. No history is to be believed if this history is not true. It may, then, be dis-

guised, but the simple question raised by Bishop Colenso, although he seems to think otherwise, under cover of the "unhistoric" character of the writings of Moses, is just this :—Have we a Bible or no? Is the Bible true or false? Is it of God or of man? Is it the Word of the living God, or is it a fable or a fiction? This is the real issue, and every one must see that it is of vital importance. Has God spoken to us by the prophets and the apostles? If He has, where is His word, and what is it? We believe the Englishman's Bible is the Word of the living God, and we cannot give it up because of the difficulties that cloud a prelate's misty mind.

The bishop also, in the plentitude of his new faith, says, "There is a wide and general change imminent in our manner of applying criticism to the letter of Scripture. In view of this change, which, I believe, is near at hand, and in order to avert the shock which our children's faith must otherwise experience, when they find, as they certainly will before long, that the Bible can no longer be regarded as infallibly true in matters of common history; as we value their reverence and love for the sacred book, let us teach them at once to know that they are not to look for the inspiration of the Holy One, which breathes through its pages, in respect of any such matters as these, which the writers wrote as men, with the same liability to error from any cause as other men, and where they must be judged as men, as all others should be, by the just laws of criticism;" and more of like purport. But are Englishmen ready, at

the dictum of one of their bishops, to teach their children that "the Bible can no longer be regarded as infallibly true in matters of common history?" We cannot think so. We are, however, given to understand that "whatever toleration of opinion or freedom of thought there may be in this country, is all in the Church of England, and that the most furious assaults upon Bishop Colenso's book against the Pentateuch will be made by the Dissenters." We are also told that "free thinking is now contagious. It is in the air, and we are all affected by it. Even the Bishop of Oxford, at the meeting of the *University Mission for Africa*, spoke of the mistakes and blunders of St. Paul in his conduct of missionary matters."* In a word, the discussion must now go on. It cannot be arrested even if it were desirable to do so. A plain and full examination of the whole subject is now called for; nor does true religion ask for existence by mere sufferance. It demands investigation. CHRISTIANITY has never declined any challenge to scrutiny and investigation. She does not seek to shelter herself behind the dogmas of bigotry. She has nothing to fear from true science or genuine learning and high scholarship. It is only "a little learning," with an ill-arranged and badly worked critical apparatus, that "is a dangerous thing." *Much true learning* leads to humility, modesty, and truth, even to God himself. It is upon the hasty generalisations and rash conclusions of *false* science, and the crudities of strong but ill-disciplined minds, that *infidelity* takes its stand. In every instance,

* See *The Times*, Nov. 19th, 1862.

when driven from such a cover into the open field of profound investigation, of undeniable facts and of true interpretation, of free inquiry and sober discussion, it has been defeated. We have seen this in regard to astronomy and geology, and also in regard to ethnology and the "Vestiges of Creation." It is chiefly within the last fifty years that the Bible has been attacked, and especially the Pentateuch, on scientific grounds. At one time the deciphered monuments of Egypt and of Assyria were ostentatiously paraded in opposition to Moses; and then the astronomical tables of Dendera, it was alleged, had proven the chronology of Moses incorrect. But long since such attacks have been found to be harmless. It remained, however, for the Bishop of Natal to bring up to the attack the fragmentary and broken forces of the legions that had been so often put to flight. To meet them is to renew our acquaintance with the old-fashioned quibbles and objections of Voltaire, and of Paine's *Age of Reason*. The best answers to Paine are the best replies to Bishop Colenso. There is nothing new in the bishop's work, unless it be an unusual display of figures, and an utter neglect of the labours of learned Hebrew commentators, and that a bishop should make such an attack on the integrity of the Old Testament without giving any evidence of that high scholarship which alone could reproduce the actual history of the people, and comprehend the genius and idiom of their language.

It is, however, to be deeply regretted that the poison of such a book will go farther and wider, and in some cases, it

is feared, work more deeply into the human heart than any antidote that may be furnished. Still we hope that out of the eater shall come forth meat, and out of the strong shall come forth sweetness. "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times." Truth is of God, and must prevail. It may be, and we believe it will be found, that on the whole the discussion provoked by the bishop's attack on the Pentateuch will shed fresh glory upon the pages of holy Scripture; that in the end we shall find that the Zulus and the Brahmins, through the Bishop of Natal, have sent us to search the Scriptures, like the Bereans of old, to know whether these things are so; and that by the searching we have become richer in faith and joy in the Holy Ghost. While, therefore, we fear that a volume of this kind, coming from a bishop, will do much mischief among our young men, who are liable to be led captive to error by pride of intellect and love for the startling, we have no fears for the result on the TRUTH itself. The Bible is a revelation from God.

> "On every leaf bedewed with drops of love divine,
> And with the eternal heraldry
> And signature of God Almighty stampt."

It has sustained too many assaults, and from so many quarters, and from all sorts of antagonists, to be overthrown even by a bishop, armed with all the panoply of infidelity. Our faith has stood firm from Pharaoh to Herod, and from Herod to Julian, and from Julian to Bolingbroke, and from Bolingbroke to Strauss; and we cannot believe the Bishop of Natal will succeed where all his predecessors have failed.

III.

A HARD AND PAINFUL CONVERSION.

"But now the bishop
Turns insurrection to religion."
"O! what a fall was there!"

Bishop Colenso's own account of his loss of faith in the writings of Moses, and of his conversion to the doubts of his Zulu instructor, is singular and painful. No one can read it without pity—pity for the victim of the conflict while the terrible experiences were going on, which resulted in the wonderful deliverance of the bishop from "the loaded shells which were shot into the fortress of his soul" (p. 6). He expects his readers all to rejoice with him for getting into "a large place," where he could no longer "throw dust into his own eyes," and no longer "do violence to the love of truth," and where, by his increase of mental power and of general knowledge, he was at last able "to stamp out desperately, as with an iron heel, each spark of honest doubt," and come fully to the belief not to believe in the historical accuracy of Moses.

As far as we can get the history of his conversion, it is briefly on this wise. The bishop was given to figures more

than to theology from his youth. He published an arithmetic, for which, if we are not mistaken, he obtained a prize. He was head master of a school, and fellow of a college at Cambridge, and was then raised to a bishop's see. Nor is it unworthy of notice, as one of the "signs of the times," that of late years several right reverend prelates have been made out of schoolmasters, among whom are the Bishops of London and of Manchester, as well as the Bishop of Natal. We name this here, not as a reflection either on schoolmasters or bishops, but because it seems to us to be a proof that experience and administrative ability, rather than mature learning and distinguished talents and piety, are the available attributes for a prelate.

It is at least worthy of note that the most learned and able men as theologians and scholars are not always made bishops. And as it is the weight of exalted position rather than of learning that gives the objections of Bishop Colenso to Moses their importance, it is necessary to keep in view that, in point of fact, neither the bishop's condition nor powers of observation are beyond those of an ordinary man—not at all of a formidable character. It is true his labours have been various and numerous. He has prosecuted his missionary work by writing a letter to the Archbishop of Canterbury in favour of allowing polygamy among the native converts—not only of allowing it among those who had a plurality of wives before their conversion, but of allowing its practice after their conversion. He also made a translation of Paul to the Romans, with a com-

mentary as unlike Paul as it can well be. Besides a translation of the New Testament into the Zulu language, he has also published, we understand, a Zulu grammar and dictionary, and was engaged in translating the books of Genesis and Exodus when he was converted from his half-hearted misty belief in the ordinary faith of Christendom in those books to an open and avowed disbelief in their historic veracity. His labours and difficulties as a missionary bishop to the heathen are extraordinary. Well may the *Church Review* exclaim—"We pity the poor Zulu; but we pity their bishop more." He justifies the polygamy of the heathen, teaches them "there is no hell," and that the Word of God is nothing but "a parcel of old wives' fables." And is there no way to give these poor heathen a bishop with another gospel?

But no sooner is the Bishop of Natal able to print his objections to Moses in Africa, than he travels home over the seas, some six thousand miles or more, to publish a *revised edition*—an edition, less crude and repulsive, of his own confutation by a native disciple of his own savage diocese. His own account of his experience is highly instructive, and it is necessary to bring it into our review of his charges against the Pentateuch, for it enables us to weigh his qualifications for the tremendous work he has undertaken. It is strange, indeed, to us that a man having "forty and eight years on his back," or perhaps more, and of such distinguished standing at Cambridge, should not have known of the difficulties that were presented to him by

his Caffre friend—difficulties that have certainly been familiar to educated men for several hundred years, or a great part of them, at least, from the times of Spinoza, Rashi, and Ibn Ezra,—familiar not only to educated men in Europe, but thoroughly studied even in the new world, and yet not known to a head master and a fellow of Cambridge till they were brought upon him with a crushing effect by a Zulu. His knowledge of theology and of the literature of questions affecting the sacred Scriptures is surprising; so much so, that we do not wonder the *Churchman* should say that this volume has been "crudely put forward by this ill-informed prelate, perhaps the most unapt to teach among them of his rank in the Church." And the *Church Review* says the bishop's book contains "nothing but the *crambe bis repetita* of the cavils of the crudest rationalism, the credit of which has long since sank below zero." And again, "Dr. Colenso is the victim of his own ignorance. Had he not been a novice in theology he would have been cognisant of the fact, that objections such as those which he propounds in his book have long been kept in store in Satan's armoury for the purpose of supplying the enemies of the Church with weapons against the truth. He would have known, moreover, that these objections have been fully considered by men of undoubted piety and love for the truth quite as sincere as Dr. Colenso's own, and eminent, moreover, for their biblical scholarship; and that these men, after bestowing on those objections a careful examination, have deemed them utterly unworthy to come into com-

petition with the weighty evidences in favour of the Divine origin and authority of the sacred volume." These statements from *Church* papers do not seem to us to be overdrawn, when we consider the reach of his theological studies as stated by himself, and "the library" he imported from England to Africa to aid him in his researches. His critical apparatus was small, ill-assorted, and not skilfully worked. But most of all it is surprising that he should claim to be the first that has set *before the eyes of English readers* (Preface, p. xxi.) the phenomena of the Pentateuch. Will it be believed that a prelate of such vast pretensions to learning and critical knowledge of the Holy Scriptures had never heard of the objections urged against the Pentateuch and revealed religion by Tindal and Collins, by Hume and Bolingbroke, by Voltaire and Paine, by Kneeland, R. Carlisle, and the Rev. R. Taylor? Had he no knowledge of *A Jew's Letters to Voltaire?* Is not every reader of the bishop's volume, who turns to the answer of the Abbé Guénée to Voltaire's objections to the Bible and to Christianity, struck by the remarkable similarity that obtains between the objections of the prince of scoffers and the Bishop of Natal? Surely there are but few divinity students in the second year of their course who could not give some account of these writers against the Bible, and of those defences or "apologies" that have been made by its champions.

Nor is the bishop's account of his faith and religious views before he was raised to the episcopal see less worthy

of our attention. He seems never to have had any really matured theological training or fixed belief. "Like many others," he tells us, he contented himself with silencing the ordinary objections against the historical character of the Old Testament by means of the specious explanations of most commentators; and that he settled down, *not into a belief of their truth, but into a sort of silent acquiescence,* while he dwelt mainly on the doctrinal and devotional portions of the Bible, and remained content to take for granted the historical truth of its narratives. Observe, he says this was his position, and that he was "like many others." We have abridged his statement, but consider this a fair and candid presentation of it. We cannot, however, forbear asking—Is this true of the clergy, the fellows, scholars, and members of the universities of England?

In "telling his experiences," he goes on to say that, at last, as a translator, and as "a servant of the God of truth," and "as a bishop," he revolted at urging his brother man to believe a historical narrative which he did not himself believe, nay, which he "knew to be untrue, as a matter of fact." Well may he tell us that he trembled at first at the result of his inquiries—that they carried him whither he did not expect; but now we find him glorying in his achievements. He admits, however, that the whole time devoted to his inquiries amid all his duties and labours as a missionary bishop and traveller, has been less than two years. And he tells us his views are "new" to himself, though they seem to have "jumped to his humour;" and he believes they will

be "new to most English readers, even to many of the clergy, of whom, probably, few have examined the Pentateuch *closely* since they took orders, while parts of it some of them may never really have studied at all." This and similar statements we could not have believed on any less an authority than that of a bishop of the Church of England.

But "few of the clergy have examined the Pentateuch *closely* since they took orders, while parts of it some of them may never really have studied at all!" Is it true that the clergy of the Church of England are educated at her great universities, and put into holy orders, without ever having studied portions of the Pentateuch at all? Is it true that the clergy of the Church of England are set over the people as pastors, who are ignorant of the whole "apparatus of scepticism," with which Christianity has been attacked for ages, but which, when plied by a Zulu, has so completely overwhelmed the Bishop of Natal? Such a state of things is exceedingly diverse from what we have been long accustomed to regard as the truth in relation to English clergymen and the English universities.

And our long-established prepossessions in favour of them are so strong still, that we think it possible the bishop's statements have made too strong an impression upon us. It might be well, however, if the proper authorities were to establish some new professorships for the education of "the sons of the prophets," in criticism, and hermeneutics, and philology, and for the further study of

the languages of Scripture, with their cognate dialects; and that this professorship should be charged especially with the duty of preparing translators of the Scriptures into heathen tongues by teaching them how to find the correct text, and the true theory of inspiration, and the correct method of interpretation. And it might not be a bad thing to import some professors from the Continent, or even from America. It is at least undeniable that there are both on the Continent and in the United States many scholars and theologians who are familiar with the main difficulties presented in the bishop's book, and who are able to bring "a fair and searching criticism to bear upon them."

While it is extremely painful to find in the pages of a prelate such direct insinuations of willful fraud, and such assertions of deficiency in learning among the English clergy (Preface, pp. xxvi. and xxiv.), we must leave it to his own brethren to vindicate their learning and orthodoxy. We cannot believe, however, that they are as indifferently educated, and as far gone in scepticism and as dishonest in the holding of their religious opinions, as the Bishop of Natal would have us believe.

There are some things in which, however, we are very happy to be able to agree with him. As for example, when he says: "It is surely impossible to put down, in these days, the spirit of honest, truth-seeking investigation into such matters as these. To attempt to do this would only be like the futile endeavour to sweep back the tide which is rising at our very doors. This is assuredly no time for

such trifling. Instead of trying to do this, or to throw up sandbanks which may serve for the present moment to hide from our view the swelling waters, it is plainly our duty before God and man to see that the foundations of our faith are sound, and deeply laid in the very Truth itself" (p. xii.) But we cannot agree with him that the way to do this is to begin by pulling down, as he tries to do, the very pillars of our faith. No man should give up the religion that he has unless he knows of something brighter and better. It is not wise to quench the tiny glow-worm, unless we can bring in the brighter sun. It is unreasonable to take from us our old and long tried foundations without giving us anything else on which to rest. We shall rejoice in a "soul-expansive creed" that is founded upon the truth. We hold that the rich and increasing harvests of modern science and philosophy are before us.

> "Through the ages one increasing purpose runs,
> And the thoughts of men are widened with the circling of the suns."

We believe that freedom of thought and utterance is the very essence of Protestantism, nay, of Christianity itself, and that without this the Church is indeed as a mere "dark prison-house, in which the mind both of the teacher and the taught would be fettered still with the chains of past ignorance."

We sympathise also with the bishop's complaint, that the *Aids to Faith*, the *Replies to Essays and Reviews*

and the *Quarterly* "all shrink from touching the real question at issue," and are "chiefly occupied with pitying or censuring the essayist." We are happy also to agree with him in this, that it is not fair to assume that the "apparent consequences of the essayists will necessarily lead to infidelity or atheism." But is it not fair and perfectly obvious to say, not only that the *apparent consequences* of his own book, and of his own history as a clergyman and a bishop, will necessarily unsettle the faith of all that come under his influence, and that, in fact, his own standing place already is simply that of the boldest Deism? Paine, Hume, Gibbon, Voltaire, Tindal, Kneeland, Hobbes, and Theodore Parker, have not used more deadly weapons against the truth of God's holy book than the doubts Bishop Colenso has distilled from the storehouses of modern scepticism, and poured into the minds of his readers, by his account of his painful struggles after the truth, and of his conversion to disbelief.

Here, then, is the author's experience on "the anxious *bench*," and his joyful deliverance after nearly two years of conflict. He began, as a clergyman, with a "silent acquiescence," rather than with any positive belief in the historic truth of the Bible; and he comes out of the conflict a bishop not willing to teach "his brother man to believe a historical narrative which he did not himself believe," nay, which he "knew to be untrue, as a matter of fact." During this nearly two years of conflict, on the one side was place, position, friends, the loaves and fishes; on the other side, "it

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would be no light thing for me, at my time of life, to be cast adrift upon the world, and have to begin life again under heavy pressure and amidst all unfavorable circumstances, to be separated from many of my old friends, to have my name cast out as evil even by some of them, and to have it trodden under foot as an unclean thing by others, who do not know me." (Preface, p. xiii.)

This, however, we are told, is "the commemoration year of conscience." We hear a great deal about two thousand ejected ministers who gave up their livings two hundred years ago for conscience' sake. Bishop Colenso may comfort himself, therefore, that, in making up his mind to obey the law of truth, he is in good company. We cannot hide it, however from ourselves that he is considerably exercised about Dr. Lushington's decision. Repeatedly does he refer to the general popular demand that the clerical authors of *Essays and Reviews* should leave the Church of England, or give up their preferments; and says, perhaps foretelling his own course, "they may feel it to be their duty to the Church itself, and to that which they hold to be the truth, to abide in their stations."

The bishop's conversion recalls to our minds the following contrasts. We remember that the chamberlain of Queen Candace and Simon the Cyrenian went from Africa to Jerusalem, probably mere proselytes to Judaism, and returned to their own country happy and rejoicing Christians; but Bishop Colenso goes to Africa a Christian and comes back a convert to Zuluism, or at least without the faith in

which he was raised to be a prelate. We have also read of a distinguished man who was not a believer in Christ, nor in the Bible, who went to Rome to find proofs and gather materials out of which to construct a demonstration of the falsehood of Christianity, but, as he travelled and learned, instead of finding what he went to look for, and what he wished to find, he found everywhere evidences which convinced him of the truth of the religion he was going about trying to overthrow. "He concluded," as *Madame de Sevigné*, "the queen of correspondents," expresses it, "that the Church must be a very holy and miraculous institution to be able to thrive in the midst of such disorder and profanation as he saw in Rome." He found by *voyaging* what he did not go to seek; and Bishop Colenso has done the same thing. We remember also that even Columbus found a new world while he was expecting only to discover a new way to India. The Bishop of Natal, from making an arithmetic, goes to teach Christianity to the natives of Africa; but instead of finding in the teaching of it fresh evidences of its power and preciousness, returns from Africa converted, if not to Brahminism, at least perverted from the faith of his Church.

IV.

BISHOP COLENSO'S VIEWS STATED BY HIMSELF.

"How possible it is that, even while we are contending for truth, our minds may be enslaved to error by long-cherished prepossessions."
Archdeacon Pratt.

It is strange, and we may be allowed to say painful to us, to find "a missionary bishop" of the Church of England, engaged in translating the Word of God into one of the languages of the natives of Africa, turning aside from such a work, to publish a *critique* upon Moses and Joshua, in which he endeavours to destroy their historic verity altogether. Nor does our astonishment grow less when we read his reasons for publishing his views, and learn why such views have not been put forth before by others.

First. The bishop says, "A mere English student would scarcely think of the difficulties in the way of believing the narrative of the Exodus, like one that should study this history of the Israelites among *Africans*, whose modes of life and habits, and even the nature of their country, so nearly correspond to those of the ancient Israelites." That is, a man must, like Reuben, "dwell long in the sheep-folds" of the colony of Natal, to "vividly realize in a practical point of

view" the scenes and events of the Exodus. At least, this is Bishop Colenso's conviction from his own experience. But is not this the first and only case of the kind? Where is there another instance of a like result? For thousands of years the habits of the people of the Nile and of the Arabian peninsula, and the features of Africa and Western Asia, have been familiar to many Christian travellers, not one of whom has ever brought back a report of discoveries like those of the Bishop of Natal! Even Volney and Lepsius do not give us so evil a report of the Pentateuch. And many of the most learned men who have studied the narrative of the Exodus in Egypt and in Arabia, have written their defence of it, and commentary upon it, with all the aid that the patient study of those countries, and a familiar acquaintance with their ancient literature, arts, and habits, could give them. Is it to be believed that Bishop Colenso, on the eastern coast of Africa, among savage tribes, was in a better position to study the Pentateuch than all the Latin and Greek fathers of the early ages of Christianity, many of whom were natives of Syria, Africa, or Arabia? They undoubtedly comprehended the habits of the people, spoke their language, and were well acquainted with all the peculiar features of the country. Many of them too were the most learned, laborious, and able men of their age. But not one of them was led to deny the historic truth of the Exodus. Or is it to be admitted that, from his few years of sojourn among savage tribes, on the eastern coast of Africa, he is *better* prepared to interpret the Hebrew story of the Exodus than any

or than all the Hebrew people themselves, many of whom have been familiar with it in different parts of the world, and all of whom in the country of the Exodus and everywhere, from the days of Joshua to our own times, have received it as a true history? May we not think that the *native* Jews of Syria, and the native Jews and Christians of Palestine, Arabia, and Egypt, would be quite as well qualified to understand the narratives of Moses, from their life-long knowledge of the modes of life and habits of the people, and of the nature of the country, not so nearly correspondent to those of the ancient Israelites as those of Natal, but identical with them, as Bishop Colenso could possibly be from a short residence in *Eastern* Africa? And is it not astonishing that a savage African should make discoveries in regard to the Pentateuch, that De Wette and Ewald, and a host of such learned men, and *native Jews*, for thousands of years, have not had the acumen or ability to make?

Secondly. Another reason given by Bishop Colenso (Preface, p. xxi.) why his views have not been before known to the public is, that "the study of the Hebrew language has, till of late years, been very much neglected in England in modern times;" and that such studies have made, as yet, "very little progress among the clergy and laity of *England;* and so the English mind, with its practical common-sense, has scarcely yet been brought to bear upon them." Are we to understand from this statement, that the bishop himself is the only Hebrew scholar in the British empire? Have we not had a Lee, a Henderson, and a host of Oriental

scholars? Is it possible that Bishop Colenso has never heard of Usher, Kidder, Warburton, Lowth, Newcome, Horseley, Walton, Lightfoot, Kennicot, Gill, Prideaux, and Adam Clarke? And what shall we say of the scholars of the Continent, and of North America, where such studies are and have been pursued with the greatest vigour for many years? What shall we say of Michaelis, Rosenmüller, Neander, Keil, Kurtz, Havernick, Hengstenberg, Stuart, Bush, Robinson, and Gesenius? Are these men and their like, who have written Hebrew grammars and lexicons, and spent a long laborious lifetime in studying Hebrew and its cognate dialects, and everything connected with the history and literature of the sacred text, and with the modes of life and nature of the countries where Bible narratives are located, to sit at the feet of an arithmetic-making missionary bishop in his savage diocese to learn Hebrew? And how does it come that the best Hebrew scholars, and the best Oriental linguists on the Continent, and in America, as well as of past ages in Great Britain, never found out the difficulties of the Bishop of Natal, or rather, were not overthrown by them? And if a want of a familiar acquaintance with the Hebrew language in England is the reason why these difficulties have not been generally felt before, what shall we say to the testimony of the whole Hebrew nation, from Joshua to this moment? Were not Josephus, and Philo Judæus, and the Israelites of their day, familiar with Asiatic and African scenery and habits, and did they not comprehend the meaning of the language used in the

Pentateuch? To ask this question is to answer it in the affirmative; and yet from generation to generation, and in direct contact with all that remained of former ages in the "changeless Orient," they never found anything in the nature of the country, or in the modes of life and habits of the people, that led them to discredit the historic truth of their early history. The jungles of Africa and its Bedouins may be new, but not safe and satisfactory teachers of Hebrew, nor unerring commentators against Moses and the Prophets.

Thirdly. The bishop says most English books "pass by entirely the main points of the difficulty, as if they were wholly unknown to the writers." He contends, that the main difficulties heretofore in England about the Pentateuch, have been in relation to the origin of moral evil, the creation, the fall, and the deluge, which he says have been explained as allegories or legends from hoar antiquity, without questioning at all the general historical truth of the story of the Exodus. This is rather a distressing estimate of the courage, ability, learning, zeal, and intelligence of his countrymen; but there is something he tells us still worse. "There can be no doubt, however, that a very widespread distrust does exist among the intelligent laity in England, as to the soundness of the ordinary view of Scripture inspiration." This, and more like it, may be found in his Preface (p. xxiii. *et seq.*). Nor are we surprised that he should complain that such a distrust eats out the very life of the Church, and that "the great body

of the more intelligent students of our universities no longer came forward to devote themselves to the service of the Church, but are drafted off into other professions."

The bishop also gives us to understand (p. 150) that, in his judgment, many among the clergy and laity are ignorant of the difficulties he has presented. Some may have a partial knowledge of them, but through expediency ignore them; while others have attained to wider views of Scripture inspiration, and do not believe that the narratives of the Bible are historically true, but do believe unfeignedly in the Word of God as a communication from Him, and as an efficient instrument and all that is necessary to salvation. It is plain, then, that though our author does repeatedly apologise for the haste with which he publishes his views, and for the industry, courage, and earnestness with which he has been constrained to take his stand, that he considers himself in advance of any other theologian, Hebrew scholar, and expounder of holy Scripture, in the present age. And as it was heresy in the time of Galileo to say that the sun stood still, and the earth went round it, so now, for the moment, it may be regarded as heresy to say, as he does, that the narrative of the Pentateuch is not "historically true, but is involved in a mass of absolute contradictions;" but as time, which "tries all things," has proved that Galileo was right, so time will prove Colenso to be the ablest, wisest, most honest, learned, bold, and conscientious interpreter of Scripture, since the foundation of the world (see p. 151). He tells us the clergy and laity of England

have not had these facts before their eyes at all," (p. 139); that, in fact, they have not studied these subjects, and know very little about the Hebrew language, and have been looking at these things, "as it were, from a distant point of view, through a misty atmosphere, dreading it may be some of us to approach and gaze more clearly upon the truth itself" (p. 143). From which we are certainly to infer that now he has come nigh, peered through the mist, looked upon her awful face, and revealed her glory.

The bishop quotes from Hengstenberg, with approbation, the following sentiments:—"It is the unavoidable fate of a spurious historical work of any length, to be involved in contradictions. This must be the case to a very great extent with the Pentateuch, if it be not genuine. If the Pentateuch is spurious, its histories and laws must have been fabricated in successive portions, and were committed to writing in the course of centuries by different individuals. From such a mode of origination, a mass of contradictions is inseparable, and the improving hand of a later editor would never be capable of entirely obliterating them" (p. 146). But Hengstenberg does not apply these statements to the Pentateuch. He defends its genuineness and authenticity, not indeed in every instance, according to our views; but still he shrinks from anything like the charges of the Bishop of Natal. Hengstenberg supposes a case, and shows what the consequences would be. The case, however, which he *supposes*, Bishop Colenso undertakes to show is the actual or true condition of the Pentateuch; namely, that it is not a

true history, and was not written by Moses, and consequently is involved in a mass of contradictions. But let us hear his own statements.

"The account of the Exodus is mixed up, at all events, with so great an amount of contradictory matter, that it cannot be regarded as historically true, so as to be appealed to as absolute, incontestable matter of fact" (p. 141). And then he goes on to say: "Let it be observed, the objections which have been produced are not such as touch only one or two points of the story; they affect the entire substance of it, and until they are removed, they make it impossible for a thoughtful person to receive, without further inquiry, any considerable portion of it *as certainly true* (italics are his own) in any historical point of view. It is plain that, in its own essential statements of matters of fact, the narrative of the Exodus is full of contradictions." Its own "*essential* statements (p. 141) of matters of fact, are not historically true," and are "*full of contradictions.*" Again: he says "the systematic habit of exaggeration, in respect of numbers, prevails among Hebrew writers of history." "This number (of 603.550 men) is woven, as a kind of thread, into the whole story of the Exodus, and cannot be taken out without tearing the whole fabric to pieces. It affects, directly, the account of the constructions of the tabernacle (Exod. xxxviii. 25—28), and therefore, also the reality of the institutions, whether of the priesthood or of sacrifice connected with it. And the multiplied impossibilities introduced by this number alone, independent of all

other considerations, are enough to throw discredit upon the historical character of the whole narrative" (p. 143). Observe, "the systematic habit of exaggeration prevails among Hebrew writers of history;" not Moses and Joshua only, but *Hebrew writers;* and the exaggerated number under consideration is so "woven as a kind of thread into the whole story of the Exodus," that it "cannot be taken out without tearing the whole fabric to pieces;" that is, the whole history of the Exodus; and we may add, all biblical history. Moreover, he tells us expressly, that with the tearing of the fabric to pieces, "the reality of the institutions" of the Mosaic economy, "whether of the priesthood, or of SACRIFICE connected with it," must also fall to the ground. For "the multiplied impossibilities" of this number, destroy the credibility of the "whole narrative!!!" Again, the Pentateuch is an "intermixture of human elements—of error, infirmity, passion, and ignorance;" yet he believes as the Court of Arches tell him he must believe, that the Scripture contains "all things necessary for salvation." But how he can maintain that the Pentateuch is not true as a history, and contains the grossly erroneous human elements he says it does, and that still it is God's Word, he does not explain; nor are we able to comprehend how such opinions can be made to agree. It seems to us to be egregious trifling or amazing folly; and we are equally amazed that a man of the bishop's pretensions can be willing to eat the bread of a Church whose doctrines he does not believe. For surely every Church or society has the right to say what its

doctrinal basis is, and of declaring the terms on which its communion and emoluments may be enjoyed.

Again, he tells us books of the Pentateuch contain "in their own account of the story which they profess to relate, such *remarkable contradictions*, and involve such *plain impossibilities*, that they cannot be regarded as true narratives of actual, historical matters of fact." They could not have been written "by Moses, or by any one acquainted personally with the facts which the narrative professes to give." Again and again he tells us that the common belief of Christendom in "the historical credibility of the Mosaic story" is erroneous; and when he says that the Pentateuch is not *historically true*, he affirms that his statement is "a simple question of facts," and "not a doubtful matter of speculation at all" (p. 20). And, accordingly, he ignores all other proofs or considerations, except the art of adding and multiplying figures with something of proportions, and much about lambs, pigeons, grass, fuel, and water. He does not, however, mean to charge the sacred writers with any intention to deceive; he acquits them of any consciousness of wrong doing, or of practising historical deception. He allows they may have been as honest "as Homer, or any of the early Roman annalists." He says they never meant that their narratives should be received and believed as historically true. The fault is therefore with us; we do them wrong in believing that they wrote truthfully, and we "injure the real excellence of the history by believing it to be true" (p. 18). Equal to "Homer, or any of the early Roman annalists!"

Wonderful condescension! We "injure the real excellence of the history by believing it to be true;" but, according to the bishop, it is no history at all. It is "a series of manifest contradictions and inconsistencies." The facts it professes to weave into a history are not facts. "Moses did not write the story of the Exodus, nor any one personally acquainted with the facts." Who, then, did write this story; and how did the writer get his facts; and how comes it that the Israelites and all the civilized world have and do believe that these facts were realities, and that the history is not a mass of "old wives' fables," but historical truth? We are now, perhaps, fully prepared to admit the importance and necessity of this discussion, and taught what measure of faith we should place in the bishop's statements and sums total; since we have had a glance at his experience and training for his work, and at the reasons he gives why his views are startling novelties in England, and since, also, we have an epitome of them from his own pen. We have not here, however, anticipated the formal statement of his objections to the Pentateuch, nor our answers; but have meant simply to get before the mind of our readers, at this stage of investigation, the gist or result of his labours, which is,—*that the history of the Pentateuch is not true.* His book has been called "semi-scientific, and semi-theological;" but the only science we can find in it relates to figures, and its only claim to theology is, that it has no positive religion in it, but attempts to sweep away the only foundation of revealed theology; namely, the genuineness and authenticity

of Genesis, and in fact of all the sacred writers. He seems, indeed, to cling still to some sort of religion, which he fancies is the religion of Christ; and seems still to think that this religion is taught, somehow or other, in the Bible, but not taught in, nor from true histories, but from fables, myths, allegories, or parables. He does not, in fact, tell us how. He commits himself to nothing, but the work of pulling down. He builds up nothing. He leaves us to hope that we are receiving some faint glimpses of truth from myths or parables, just as we may be taught truth by a dream, or as our Lord sometimes taught the Jews by parables. Now, it is true there are *some* parables in the Bible; but it is just as true that a large part of the Bible does not consist of parables, but of accurate, truthful history. That the histories of the Bible are a mass of mere legends, as the bishop prefers to call them, or parables, and nothing more, cannot be admitted. When our Lord taught the people by parables, we find Him appropriating to His purpose such parables as were already familiar to the people—such modes of instruction as the people knew to be parables, and telling them also that he was using parables; and such parables also as He knew they could readily apprehend. His figures of speech, illustrations, and parables, were familiar, and all taken from well-known objects. We have some beautiful parables also in the Old Testament. But surely it does not follow that all the Old Testament is a mere waking dream; or that all our Lord's teaching was in parables. If so, then we are prepared to believe that all

history is a myth, the globe itself a shadow, and we ourselves are nothing but a troubled dream. But there ought not to be, there cannot be, any serious difficulty in distinguishing between parables and true histories. Can any one confound the history of David, and the parable of Nathan? Even a child sees which is the parable, and which is the history. Nathan taught David by a parable: are David and Nathan therefore myths? It was our Lord's custom to connect His teachings with, and to make them grow out of some present passing event or incident. He strung His pearls on the thread of passing occurrences or conversations. It was thus He used the parable of Dives and Lazarus; but how does that prove that the history of His life by Matthew is a legend, or an uninspired story, like Robinson Crusoe, or that the whole Bible is a dream like the Pilgrim's Progress? Moses and Abraham, and *the writings of Moses,* are referred to in His parables, not as dreams or fables, but as realities; as persons and things known, and believed in, both by our Lord and His hearers. It is true God has taught men by dreams, and what was thus taught was the truth, though the medium was a dream, unsubstantial, and vanished away. But surely the histories of these men who had dreams are not dreams. Is not the great dreamer of the Bedford gaol a personality? And are not the narratives, and descriptions, and accounts of men and things, of persons and countries, of the origin of laws, nations, and national institutions, rites, and ceremonies, still existing in the world, which we find in the Bible substantially, and in every essential particular,

true histories? In these Bible histories we have an account of the origin of almost all the laws and institutions of civilized countries: the civil law, the common law, the criminal law, and the whole jurisprudence of civilized nations runs back to Moses. And, moreover, these Scripture narratives are and were intended to be prophetic, not only as a whole, and as parts of an economy which was "the shadow of good things to come," but especially as containing specific predictions, which are alluded to in the New Testament, and declared by Christ and His disciples to have their fulfilment in Him and in His gospel.

Again, the bishop assures us, and we are thankful for even this much positive theology, that "he would believe in the living God, though not the whole Pentateuch only, but the whole Bible were removed." Is this a prophecy of the second part? or is it intended as his profession of faith in Deism? Does he mean that as he can now reject the Old Testament, and still believe in Christ; so in two years more, the whole Bible may be given "to the moles and the bats," and Christ Himself canonized among Homeric myths, and still he will believe in God? And will the Bishop of Natal condescend then to leave "the living God" on the throne of the universe? We confess that we have painful misgivings that if the bishop's African *Tartar* should meet him again, and "the whole Bible removed" out of his way, that he would soon remove the bishop's God also. To be a Christian without Christ, or a man educated to be a *Christian* bishop to "believe in the living God," and not

believe in Moses and the Prophets, in Jesus Christ and His Apostles, is beyond our comprehension. We know not ow to believe in a God who is our Father and Creator, without believing that He has spoken to us, and that the Bible is His revelation to us—His voice articulated to us from His throne itself.

The bishop's argument on this point is this; namely, that as Enoch pleased God and walked with Him, though there was then no Bible in existence, so now we may be truly pious and not receive the Bible at all.

And because God, as our Father and Friend, is nearer and closer to us than any book can be, therefore we may have His voice in our hearts, and yet not believe that we have a revelation of His will to us by prophets and apostles—not even by His Son Jesus Christ. Now there are several grave points to be noticed here.

1. It is not true that Enoch had no Bible. The *amount* of Divine revelation he had was no doubt greater as to clearness than what we have. He had not the narrative of the Exodus, nor the Prophets, as we have. In that sense there was no Bible in existence then. But there was a Divine revelation—a communication from God to man, and *all* that communication Enoch believed.

2. To stand on the same platform therefore with Enoch, we must receive and believe what God has said to us by His inspired servants, just as Enoch received and believed the revelation from God that was communicated to him.

3. And thirdly, we should like to see examples of men

living truly pious and holy lives, who do not believe the Bible, before we admit the truth of this statement. Where are the pious Deists, who so fully acknowledge the voice of the living God in their hearts, that they do not need the written word? Has the world ever presented us with an example of a truly godly Deist?

Now it is to be remembered that the question before us is not as to the teaching of saving truth by the Spirit of God without the aid of the written Word. We do not say that the Holy Spirit cannot speak to our hearts without the Bible, or that His influence is limited to the presence of the Holy Scriptures. The gospel is not in word only, but also in power and in the Holy Ghost, and in much assurance, (1 Thes. i. 5.) There is a form of sound words—there is a form of godliness, as well as Divine power in it. But the Bible has not created the Holy Spirit, nor is the Holy Spirit dependent upon the written Word for an avenue or channel to the human mind. The Bible is the creation of the Holy Spirit: its authors, the prophets and the apostles, wrote as they were moved by the Holy Ghost. It cannot be true, therefore, that the Divine Spirit speaks to our hearts in spite of and in contradiction to the Holy Scriptures. It cannot be true that a man is led by the Holy Spirit to despise and reject the Holy Scriptures. And it is altogether an evasion of the point at issue to say that Brahmins, Sikhs, or Greeks have written or learned "living truths by the secret teaching of the Spirit of God," "who had no Pentateuch or Bible to teach them." All such heathen sages

have believed in a revelation from God as well as in "the secret teaching of the Spirit." Socrates and Cornelius are the most hopeful cases we have found without the written Word of God. But they are exceptions. And the one, we know, believed in Christ as soon as He was preached to him out of and according to the Scriptures, Moses and the Prophets; and the other, we believe, would have received the gospel, if it had ever been offered to him; and we hope he was saved through the merits of Christ, on the same ground that idiots and infants are, without knowing it at the time. This is not a subject for dogmatising. But surely it is "strange, passing strange," to hear a bishop of the Christian Church talking of believing in Christ, and at the same time rejecting or giving up "the whole Bible."

V.

BISHOP COLENSO'S DIFFICULTIES CONSIDERED.

"It is of little importance by what authority an opinion is sanctioned, if it will not stand the test of sound criticism."

Mansel's Bampton Lectures.

The objections to Moses, and the reasons for not believing the historic truth of the Pentateuch, advanced by the Bishop of Natal, might be classed as impossible, improbable, hypocritical, frivolous, and puerile. Some of them are the results of hobby-riding, or of having a bias, or a cause to gain; some arise from mistakes in reading the text, and especially from not thoroughly examining the original; and some are evidently the fruits of haste and mere oversight; and some are real and as yet unsolved difficulties. We commenced reading his volume expecting to find something new, but we arrived at the last page without discovering any new objection to Moses or the Pentateuch. And as we have met the same sort of difficulties before without being wrecked, our only feeling when we got through the book was one of surprise and pain: surprise that he had not made more out of his materials, and of pain that we had a prelate so narrowly furnished, and so satisfied with such superficial and unsatis-

factory views of the documents of revealed religion. From a careful examination of the volume itself, we are quite of the opinion that one of the bishop's own churchmen is correct in saying, "It is the most narrow-minded book that has been published since the rise of rationalism among English divines." It were certainly difficult to find anywhere a more unlearned and crude volume with such lofty pretensions. The bishop's experience reminds us of another bishop's (Corbett) "*Distracted Puritan,*" who says,—

> "In the blessed tongue of Canaan
> I placed my chiefest pleasure,
> Till I prick'd my foot with a Hebrew root,
> And it bled beyond all measure."

He seems to have a great fear of locking up his religion in the Old Testament. Whether, like Erasmus in his *Age of Religious Revolution,* he fears, "that the study of Hebrew will promote Judaism" or not, he certainly gives us an illustration that "the study of philology will revive paganism." It were not difficult, however, to show from the bishop's mistakes in attempting to translate Hebrew, that it was not long till he "pricked his foot with a Hebrew root," and in the pain, too, soon forsook its study. *Yatza* and *Vehotzi* made him bleed "beyond all measure." A little comparison of his efforts in this way with the best translations of learned Israelites, and with the renderings of our best Hebrew lexicons, will show that our learned critic is not much in advance of his brethren of the English Church,

who, according to his opinion, have but a very little knowledge of the Hebrew language. Nevertheless the book is a great evil. The young and inexperienced are in danger of being led astray by the infidelity that is endorsed by a bishop of the Church of England. We fear, too, that young Englishmen will be injured by it, not only because it emanates from a Church dignitary, but also with such a show of fair dealing, with such pretensions to candour and to the accuracy of figures. It is free from learned technicalities, and presents sums in addition and multiplication that are easily comprehended even by those who do not read *Reviews*. It is in the strong professions of "pain," at being compelled by loyalty to the God of truth, to publish such views of Scripture inspiration, that the strength of the book lies. Though the only novelty in the book is, that such a new-made hash should be offered with *African* spices by a bishop, yet there is a dangerous *speciousness* of manner in the way he sets aside the "petty variations and contradictions which are found throughout the books; and, however perplexing such contradictions are, yet he would heartily welcome any friendly criticism that would relieve him of these." But it is not with such "minutiæ" he has to do. Matters much greater have occupied his mind, and produced his conversion to disbelief. No such *friendly criticism* has been able to save him from the yawning gulf. He "cannot any longer shut his eyes to the absolutely palpable self-contradictions of the narrative." He would condescend indeed to "believe the miracles of Scripture, if only they were authenticated by

a veracious history." But he does not tell us what constitutes a *veracious history;* nor does he give us a single example of what kind of history we are to believe, only we are not to believe the writings of Moses. The difficulty about Hebrew numerals, which has been admitted by so many of the ablest scholars without impairing their faith in Moses or the Bible, he sets aside as having no weight in the matter. His cry from beginning to end is *Carthago delenda est.* As examples of the difficulties which he presents as reasons why he cannot believe the historic verity of the Pentateuch, nor allow that it was written by Moses, he alleges:—

*First.** There is a discrepancy in the list of names and the statements about the number that went down into Egypt. *Answer*—1. We cannot read our version so as to find the difficulty in it as stated by the bishop; nor can we find in the original any support for his interpretation. 2. This is confessedly one of those passages about which the most learned men of this and preceding ages have not agreed as to the correct text and interpretation; and until these matters are settled, we are content to let the matter of the number of the names lie in abeyance. There are explanations found in the books, even supposing we have the names and numbers correctly given, which are to us satisfactory, or at

* This numbering is our own, and merely for the convenience of the reader. We do not pretend to take an exhaustive view of the bishop's difficulties, but only to glance at a few which seems to us most worthy of notice; and we try to do this in a brief and simple way, without worrying the plain reader by citing the originals or giving authorities.

least do not disturb our faith in the slightest degree. For example, it would be entirely according to usage in such cases, to *include* in the aggregate of Israel all the members of the households that went into Egypt. And we know Abraham had 318 trained servants (Gen. xiv. 14) born in his house, which he armed as soldiers, and with them rescued his nephew Lot from the robber kings. Three hundred and eighteen warriors implied a large household. And we know, also, that all the male children born in his house, or bought with his money of any stranger which was not of his seed, were included in the covenant of circumcision which God made with him. (Gen. xv. 1—12.) And that in making this covenant, God expressly promises that he should become the father of many nations. It is, then, highly probable that in giving the names and the numbers of Jacob's family in one place, we have only those that literally "came out of his loins;" and that in numbering up the host at another time, all the "mixed multitude," or especially the families of the servants, are included. It will be remembered also on this point, that Esau's clan must have been numerous, for he had 400 men with him when he met Jacob. (Gen. xxxiii.) Nor can we see any reason why Jacob's family and the families of his sons may not have had large households of retainers and servants, who went down with them into Egypt, even to the number of two or three thousand; and if so, an increase in the ratio that has obtained in America, would, according to the bishop's own prize arithmetic, give us the required two millions, and even

more, in 250 or in 210 years. But Bishop Colenso is not the discoverer of this difficulty. Learned men and able Hebrew scholars and Talmudists thoroughly considered it, and solved it to their satisfaction, long before he was born.

Secondly.—Another difficulty is, the court of the tabernacle was not large enough to hold all that are said to have been in it, nor could the 2,000,000 of the people have assembled at or in the door of the tabernacle. This is impossible. According to the bishop's arithmetic, the tabernacle was only 54 feet in length and 18 feet in width, while the adult males alone of the assembly would have formed a line of *twenty miles* long. The case is thus: given 18 feet by 54 to hold twenty miles of male adults, to say nothing of the rest of the people. Impossible—absurd! Therefore the statement in the Pentateuch is not true, and Moses was not the author of those five books.

Answer.—The text does not say that all—every one—came *into* the door at the same time. It does not say they came *into it* at all. *Before* the door, and extending away to any distance required to find room, is all the text is fairly responsible for. Is it not common sense to suppose that the meaning of the text is that the representatives, the elders and heads of the people, came near, and the great assembly was gathered around as near as could be? Does not this exhaust all that is fairly contained in the text? When Lord Palmerston addresses his constituents at Tiverton, is it meant that every soul of them comes before him, or into the hall where he speaks?

Let us suppose there had been an order of the Government for all England, or all the City of London, to be present at the International Palace at the opening of the Exhibition, would it have been construed to mean that every man, woman, and child in the city must be present in person at the very moment when the opening exercises were begun? Certainly not. All it could have been intended to mean would have been, that the city should take knowledge of the event, and be present by its chief men, or represent itself by a sufficient number of its inhabitants.

A similar difficulty the bishop finds in Moses and Joshua addressing *all* Israel at one time. He says that even if the people were crowded as thickly as possible, "they would have covered an area of 8,000,000 square yards, or more than 1652 acres of ground" (p. 38). He denies that Moses and Joshua could have addressed 2,000,000 of people, and made them hear and understand all the words of the law. He says, "no human voice, unless strengthened by a miracle, of which the Scripture tells us nothing, could have reached the ears of a crowded mass of people as large as the whole population of LONDON. The very crying of the 'little ones,' who are expressly stated to have been present, must have sufficed to drown the sounds at a few yards' distance" (p. 37). This seems to us trifling, and scarcely to merit a notice. Cannot the Lord Mayor of London reach the ears of its inhabitants? True, he has printing to his aid; but it is well known that ancient commanders and potentates could do by couriers and criers almost as much

as can be done now by printing, in the matter of promulgating laws or making known edicts, or in warning the people of danger. The *little ones* were no doubt, for the most part, just where they should have been, that is, with their parents. But is the bishop quite sure that *all* the Hebrew parents were present within speaking distance? The text does not say so, or that Moses and Joshua spoke to *all* the people at one time and in one place, as a pastor addresses his congregation. "All the congregation" means not literally the whole congregation—every soul—but their delegates or representatives in a sufficient number. For example (Exod. xii. 6), it is said the whole assembly of the congregation of Israel shall kill it (the passover lamb) in the evening. Now, this did not mean that each and every Israelite was to kill a paschal lamb, or that literally the hands of every Hebrew was to be imbrued in blood. The obvious meaning is given in the interpretation of the *Talmudists*, namely, that the persons appointed to kill the paschal lambs did kill as many as were required, and all the assembly assented to the performance, or acquiesced in it as their act. The same explanation obtains as to the expression, "*all the congregation*" stoned the blasphemer and the Sabbath-breaker. (Lev. xxiv. 14, and Numb. xv. 36.) This does not mean that every man able to throw a stone hurled one at the head of the poor criminals, and that just 603,550 stones were piled upon them, not more nor less.

And so in the expression, "the children of Israel went up armed," we are not to understand that every one, man,

and woman, and child, was armed with a sword, or such weapons as were common to trained soldiers. If we say the French invaded Russia under the First Napoleon, nobody supposes that our meaning is that *every* Frenchman left France, armed, and marched against the Muscovite empire. Nations are often spoken of as present, when the meaning is their representatives only are present. *All,* or *the whole,* in such cases, means many, or some of all sorts, and especially the heads or delegates of the people. The Scriptures are full of illustrations of this kind; that is, where *all* is used, not literally and absolutely for every soul, but for many, or for some of all sorts. The common-sense view of the passages from Leviticus and Numbers, and the only one that a thorough understanding of the idiom and usage of the Hebrew language will countenance is, that the chief men of the congregation, or the persons appointed by them as executioners, stoned the criminals in the presence of the people, and that the people approved of the execution. So the meaning is, that Moses, and Aaron, and Joshua rehearsed to the heads of the people the words of the law, and they repeated them, and caused them to be repeated, and so made known to all Israel.

Akin to this one is the bishop's difficulty about the numbering of the people at one time, and the poll-tax at another (pp. 41—44).

Answer.—Havernick's explanation of this satisfies us: namely, there were two reckonings; that is, the names were given in at one time, and the number then given in

is assumed as sufficiently correct for the next time, without actually taking the census. And the terms "sanctuary" and "sacred shekel" are used by anticipation, and has reference to what was to be done when the ritual worship should be fully established.

Again, Bishop Colenso dwells much and most earnestly on *the impossibility of feeding the flocks in the wilderness,* at least, so great a number as is implied in the lambs used for sacrifice. He also makes himself merry with the number of pigeons required for religious rites.

Answer.—1. There is no proof that all these lambs and pigeons were required in the wilderness. They have reference to the established economy in all its plenitude in Canaan. The law was made and promulgated in the wilderness, but was not fully executed till after the conquest. There is no proof that the whole burdensome ceremonial of Judaism was observed, or was intended to be observed, in the wilderness. We know they did not practise circumcision; and the presumption, from the history of the passover kept at Gilgal by Joshua's command, is that for a great part of the time after they left Mount Sinai, they did not celebrate the passover at all. (Joshua v. 2—11.) A large number of learned men, such even as Noyes and Ewald, agree that the offerings and sacrifices during the forty years were not continued. The meaning of Amos v. 25, seems to be, that after their departure from Mount Sinai, the Israelites did not keep their solemn assemblies, nor offer their sacrifices as regularly, nor in such abun-

dance, as they did after their settlement in the promised land. The bishop's sneers, therefore, about the vast number of lambs and pigeons are harmless. He does not prove the existence of what he sneers at. It is a myth of his own creation. And as to the priests, whose duties in the wilderness give him so much trouble, and the *sanctuary* taxes, whereas there was as yet no sanctuary, we have only to consider that a large part of the ceremonial law was *anticipative,* or *prophetic.* The details of Jewish worship were not intended for their migratory state, but for their system when they should be established in Canaan. Their whole journey in the wilderness was a penal training. "And it shall be *when* the Lord thy God shall bring thee into the land of the Canaanites, as He sware unto thee and to thy fathers, and shall give it thee, *then* thou shalt," &c. (See Exod. xiii. 11.) And still more emphatic is Deut. iv. 14: "And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." May not this prospective application of the ceremonies of the law cover all the difficulties urged about the duties of Aaron and his sons, and about the supply of pigeons and lambs for the offerings and sacrifices of the people?

2. We know that mines were extensively worked in the Arabian peninsula and near Mount Sinai by the Pharaohs, and that the whole region was often traversed by large commercial caravans; that at one time Arabia supported an immense population, and was much better known a thousand

and even two thousand years ago, than it is now. We know the Amalekites and Edomites lived in this wilderness. They had flocks, and fields, and vineyards; nor do we know any reason why there was not an active trade carried on with the tribes that lived on the Mecca side of the gulf. There are many ruins that attest a large population in that country, besides those of Kir and Petra. There are ruins of cities, and of churches and monasteries, that show that this country was filled with Christians in the early ages of the Church. The Romans had military roads across to Damascus and to Cesarea. Nor is there anything in the sacred text to forbid the idea that the Israelites cultivated parts of the peninsula during their thirty-eight years' sojourn. We are not told where they spent the most of their time, nor how long they remained at the different encampments. They were lost "in the wilderness of the Red Sea" for about thirty-eight years; but this term may include all the country between the Dead Sea and the Gulf of Akabah and Suez, and between the Mediterranean and the great Assyrian deserts, as they stretch away towards the Persian Gulf.

3. Nor is there any reason why the Israelites may not have done as already intimated the nomadic Bedouins do, who are in the habit of cultivating the districts which are suitable; stopping in one place long enough for a harvest, and then moving their tents to another district. Some tribes are both nomads and agriculturists. Emigrants from the valley of the Mississippi in removing across the continent

to the Pacific shores have sometimes stopped on the plains, made a crop, and then resumed their journey. Large bodies of such emigrants have sometimes indeed remained for several years in a valley of the wilderness, nursing their flocks, and then proceeded on their way. Besides, portions of the peninsula may have been more fruitful then than it is now. This is doubtless true. Nor is this inconsistent with all that is said of "the great and terrible wilderness," and the desert nature of it. In the winter there was rain and water and many green places. The Psalmist speaks of "the beauties of the desert." The popular idea that a desert is a great unbroken plain of sand is not correct. There is great variety of scenery in Arabia—hills, mountains, and valleys, as well as sandy plains. There are and were oases—palm trees and wells of water, green swards, rocks and rivulets—in many parts of the country embraced in "the wilderness of the Red Sea." Have not the Arabs of our day immense flocks and herds, and numerous horses? And does not the traveller shoot quails, grouse, pheasants, gazelles, pelicans, storks, ducks, and geese, as he passes through the Arabian peninsula? not to say anything of the myriads of myriads of snails that crowd a portion of his way, or hang so thickly on the dry shrubs in the waddys that he almost fancies himself in a cotton field ripe for the pickers.

4. Still we admit the exodus from beginning to end was a miracle—a continued miracle. *The outstretched arm and the mighty hand* of the Almighty were only sufficient for the

work. The Hebrews could not have subsisted in this "great and terrible wilderness" without supernatural aid. But we do not see why their flocks were not included in the miraculous supplies as well as themselves, whenever and as far as there was a necessity for doing so. It is Scripture usage to speak of the flocks and herds as sharing the good or evil fortunes of their owners. (See the history of Nineveh, as also many other passages in the Bible.)

The writer of these pages has himself followed, as nearly as possible, the track of the Israelites from Egypt to the Red Sea, and from the Red Sea to Ayun Musa or the wells of Moses, and then to Marah or the bitter waters, and thence to Elim and along the shore of the Red Sea, and through the mountain passes to Mount Sinai. He has endured the heat and the cold of Arabia, and encountered the terrible sand storms spoken of by so many travellers on the Red Sea. He has read the Bible history of the exodus, and of the miracle of the Red Sea, and of the transactions at Mount Sinai, at the spots, and the careful reading not only of the English version (which he considers the best descriptive Guide Book of Bible lands extant), but also a careful study of the original, with some assistance from the cognate dialects, has thoroughly confirmed him in the belief that the writer of the Pentateuch was himself an eye-witness of the events of the exodus which he describes, and that this writer was Moses, and that the historic statements of the Pentateuch are true, and that the whole history is a history of stupendous miraculous interposition.

We do not mean, however, that miracles superseded the use of means, but only supplemented them when and so far as was necessary. There never has been any useless expenditure of power, either in nature or grace. Omnipotence helps only those that help themselves.

The next difficulty is about the number of the Israelites as compared with the extent of the land of Canaan (p. 82); but as the bishop himself gives us 11,000 square miles for two millions of people, we do not see the force of the objection; and when we add that the whole land of Canaan was much more extensive, even from the "river of Egypt to the entering in of Hamath," and from the Mediterranean to the Euphrates (including the hills of Bashan and the mountain-ranges west of the Jordan and of Lebanon), we have no difficulty at all in finding room for such a population, even with the Canaanites that were left to try Israel by, and room also for the wild beasts that are mentioned. Nor could there have been any want of arable land to produce bread enough. The soil is fertile. The bishop's favoured comparison is the colony of Natal; but we think the Pacific coast, in point of climate, soil, grazing capacity, and wild animals, a much more suitable country for comparison. Any one, at least, who is personally acquainted with the nature of the soil and climate of the Holy Land, cannot doubt its capacity to support all the people of Israel. It would seem that, notwithstanding the *hearsays* of the bishop's sheep-farmers in Australia, proof could be had much nearer home to support the text. I have seen a

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statement from a Scottish parish of only 400 souls that would, by analogy, furnish more than the 150,000 lambs which the Bishop of Natal requires for the first year of the Exodus; and yet, because he cannot get them, he has pronounced the whole history a myth. Much valuable information on the ancient fertility and populousness of Judea may be had from M. Guénée's *Letters to Voltaire,* and also from his *Memoirs,* read before the *Academie des Inscriptions.* Almost all modern writers on the Holy Land admit its capacity in every respect to sustain such a population as that of Israel in their day.

Another serious difficulty with the bishop is, that the Israelites are said in the sacred narrative to have dwelt in *tents* (Exod. xvi. 16.) The points of his difficulty are, they had no tents, and could not obtain them; and if they had, they could not have carried them. Tents were too cumbersome to be carried when they fled in haste out of Egypt. He says they must have had 200,000 tents, and 200,000 oxen to carry them, and well trained ones at that. And this is impossible! The story is, therefore, not true.

Answer.—1. If the bishop had ever seen a whole town "dry up" in a night in California or Australia, leaving nothing but a few stone chimneys standing and a few of the larger timbers, he would not have been so much at a loss to account for the sudden removal of the Hebrew encampment. 2. It is certain from the history that tents and booths were both used; and no doubt many had neither. 3. Arab tribes, all nomades, and gipsies, carry their tents

and household utensils with them. They live on the wing; their tents and utensils are not so heavy, unwieldy, and cumbersome as ours. The savage tribes of America carry their tents, or such parts of them as they can or may most need—such as the covering of skins, or mats, or cloth—and supply themselves with other material at the place of encampment: A piece of matting, or a blanket and a small pole, would constitute an Oriental tent.

Again, the bishop is quite deprived of his faith in Moses because the narrative says "*the Israelites went up armed*" (p. 48). The gist of this difficulty is, that the Israelites could not have been armed; it was impossible for them to get arms.

Answer.—1. The learned are not at all agreed as to the rendering of the passage. The Hebrew term is explained with extraordinary latitude, as any one may see by consulting a lexicon. "Armed," "harnessed," "equipped for the battle," or "in battle array," or "by fives," or "by fifties in a rank," are among the most probable significations of the Hebrew word. We think the meaning of the writer is, that, though generally without arms, such as soldiers by profession used, yet they marched in regular squadrons, in regular order, and not as a rabble; and for this the open, sandy desert between Egypt and the Red Sea was well suited. Some had weapons of one sort or other, and some had none, but all were *arrayed* as if ready for battle. Their arms were of all sorts, from the Egyptian *shillelah* to the embossed sword. The text does not say that the 600,000 Hebrew

men were "trained soldiers," or that they belonged to the military caste, nor that they were all armed with swords. Ox-goads and other such instruments, as we know from collateral history were formidable in such close encounters as were common in those times, could easily be obtained by the Hebrews.

2. It is true, however, that Joshua "discomfited Amalek with the edge of the sword" at Mount Sinai. Here they had some swords; but we know not how many, nor whence they obtained them. Josephus does, indeed, tell us that Divine Providence made the current of the sea and the force of the winds throw the weapons of the drowned Egyptians on shore, expressly in order that the Hebrews might be supplied with arms (Antiq. ii. 16). At the worst, then, we have only to choose between Bishop Colenso and the high priest, Josephus; and in this case we prefer the high priest to the prelate. But suppose we could give no account at all of the swords: are we to disbelieve the whole narrative on that account? It is absurd. All we know is that they had some swords, and that they used them well; and this is all our history is responsible for. We do not know how many they had, nor how they obtained them, beyond what Josephus says, which is a probable account.

Again, *the institution of the Passover* is an impossible history with the bishop (p. 54). Our record of it is in Exodus xii. The point of difficulty here is, that the whole Hebrew population—a population as large as that of Lon-

don—was instructed to keep, and did actually keep, the Passover "in one single day."

Answer.—It is plain, from the history of the institution, that instruction was given on *previous* occasions about having everything in readiness. The lamb was to be *taken* on the tenth day of the month, and it was to be *killed* on the fourteenth. It was on the night of the *fourteenth* the first-born were slain. There is nothing in the text to prove that all was done "in one single day." The preparation was made, and the people were in readiness at a given sign to carry into execution the plan previously explained to them. Let it be kept in mind, in reference to all the difficulties about the vast multitude being moved at one and the same moment, or having assembled at the same spot, or having heard the same communication at the same time, that the account is given in a perfectly natural, common-sense way, and as if the writer supposed that common sense would at least be used in reading it. And as to the *marching out of Egypt* (p. 61), as we study the whole history of the preparation for the journey, we have no difficulty at all. (See Exod. xii. 37, 38.) We know not, indeed, where Rameses was, at least not with absolute certainty. It was doubtless, however, the head-quarters of Moses. The fertile borders of the Delta, no doubt, extended then farther towards the Red Sea than now. The front of the Hebrew line of settlement, and still more of their encampment in readiness to move, extended probably from the neighbourhood of Memphis almost or quite the whole distance to the lake

and canal. It would be natural for them to be pressed forward to the front as much as possible, and for them all to be ready to move at a moment's notice, and to have so marched as to fulfil all the requirements of the sacred text.

And as to the bishop's pity for the massacre of the Midianites—an affair exceeding in monstrosity "*Cawnpore*" —the answer is so simple, and has been so often given, and is so triumphant, that we wonder he still persists in bringing it forward. He seems altogether to forget that there is a righteous God, who is Sovereign over all the earth—that He is indeed still on the throne of the universe, and is the supreme Judge of all men and of all nations. It does not enter into his mind that, as a supreme Judge over His creatures, God has the right and the power to pass sentence upon those who transgress against Him, and then appoint His agents to execute that sentence. The bishop seems incapable of conceiving that the Midianites and the Canaanites were sinners whose cup of iniquity was full, and that God could appoint the Jews as His executors. The force of the bishop's objection here is just as much against the existence of a God at all as against the narrative of Moses. The flood, and the doom of the cities of the plain, are illustrations of Divine vengeance executed without *human* hands. The plague, fever, pestilence, conflagration, tempest, and volcano, are similar agents in the present day. Why may not the Almighty Ruler employ *men* to do what He sometimes sends the volcano or the pestilence to do? Is there

any greater objection to the one than to the other? This was one of Voltaire's strongest points.

As to the question how could Moses write the Pentateuch without *memoranda* of the creation and of the flood and of the lives of the Patriarchs, our reply is on this wise:—

First.—It is not proven that he had not memoirs or memoranda in writing before him, out of which he composed his history. We believe God taught our first parents to talk by talking to them. May He not also have taught them to write? The arts and agriculture in use at a very early age are, in the Bible and in classic authors, ascribed to God. Man was not a savage as he came from the hand of his Maker. He was highly civilized as to his intellectual endowments. It is scarcely possible that he was without some kind of writing for two thousand years.

Secondly.—There are at least three ways in which Moses could have received the knowledge which he records in Genesis; namely, by *written documents, tradition, and direct Divine revelation.* Even if there was no alphabetical writing before his day—even if such writing did not exist before the Almighty himself wrote the Ten Commandments with His own finger on the tables of stone—still there were or might have been other kinds of records. And besides, as men lived so long before the flood, there was scarcely any need for writing of any kind. *Tradition* would be quite sufficient to perpetuate all the main facts. It would not have to pass through very many hands, and all of them friends, deeply concerned in preserving the truth. For

example, from Adam to Noah one man was sufficient to transmit the history. *Methuselah* saw both Adam and Noah, and he was, no doubt, well acquainted with the history of the creation as Adam understood it. And so, in like manner, *Shem* connected Noah and Abraham, having lived to converse with both; and *Isaac* connected, in the same way, Abraham and Joseph. Thus from Adam to Moses we have only three linking lives, namely, *Methuselah*, *Shem*, and *Isaac*. And does any one believe there is as much reliability to be placed upon the traditions of Greek and Latin history, as attaches to the history of Methuselah, Shem, and Isaac? This is to rest our cause upon mere tradition. But we believe Moses was assisted by *Divine revelation*. As miracles do not supersede the use of ordinary means, so Divine inspiration may, in Moses' case, only have supplemented the deficiencies or corrected the errors of tradition. It is scarcely possible that the patriarchs were without some traditions of the flood and of the creation of the world. In so far as these were correct Moses was left to use them, but directed in their use by the Spirit of God. And even if there were no memoranda and no traditions on the subject, the Almighty could have revealed to Moses what he has written of the beginning of the earth and the human race in their earliest years.

It is alleged that Gen. xii. 6 and xiii. 7 are interpolations or additions, for that these words imply that the Canaanites were expelled at the time of the writing of this history, and if so it could not have been written by Moses.

Well, suppose Joshua or Samuel or Ezra did add these words by way of parenthesis, and that in process of time they were considered as a part of the text, it would not prove that the text was not written by Moses. This, however, is not all, nor the main thing we have to say here. The proper understanding of the Hebrew text simply means that at the time in which Abraham passed through Sychem, the land was inhabited by the Canaanites. This is historically true, and there is nothing inconsistent in the idea that Moses should have stated the fact.

The first five verses of Deut. i. were probably added by Joshua or Ezra as a proper introduction to the *resumé* of the law which is given in that book.

And as to "the book of the wars of the Lord" (Num. xxi. 14), both the ancients and moderns have indulged in many conjectures, the chief of which are to this effect; namely—1. That by this term we are to understand the books of Moses which we have, and in which the wars of the Patriarchs and of the Hebrews under Moses are called "the wars of Jehovah," because mainly undertaken by His command, and that the reference is *for substance,* or as an epitome of the history. 2. The learned Dr. Lightfoot's opinion, which seems to be generally received by commentators, is, that the book of the wars of Jehovah was "a book of remembrances and directions written by Moses for Joshua's private instruction" (as in Exod. xvii. 14), for the management of the wars which he was to carry on for the conquest of Canaan. It may be, as Dr. Lightfoot also suggests, that

this book was the same as the *book of Jasher;* that is, the *book of the upright,* as the name signifies, which was a kind of directory written by Moses for Joshua, telling him what to do and what to expect in his wars. Some suppose that the *book of Jasher* was a volume of Memoirs to serve for the history of the great leaders that God raised up for the deliverance of His people. According to 2 Sam. i. 18, it appears that it was a direction in this book that the Hebrews should be taught the use of the bow; and from Joshua x. 13 it would appear as if Joshua was warranted, from some statement or promise in this book of Jasher, to expect such a miracle as the standing still of the sun.

But it is exceedingly difficult to see how the reference to the "book of the wars of the LORD" destroys the genuineness or authenticity of the Pentateuch. Nor is the objection any more valid that Moses could not have written the Pentateuch because the *third* person is sometimes used in speaking of himself. Other Hebrew writers have done the same thing. Xenophon, Cæsar, and others abound in the use of the third person instead of the first. It is the prevailing custom of Oriental authors.

Again, Bishop Colenso insists that Moses was not the author of the Pentateuch, because there are a few passages that must have been added by a later hand. For example, Moses did not write an account of his own death, as we find it in the last chapter of Deuteronomy. To this we reply, we are by no means convinced that a man cannot write his own obituary. Such things have been done by

anticipation. And to say the least of it, if we admit Moses was Divinely inspired, and that as a prophet he could foretell future events, it was not an *impossible* thing for him to write an account of his own death. This, however, is not the answer we would make to this objection. Our answer is, that Joshua, or the Elders, or Samuel, or Ezra, added this account of Moses' death. The tradition of the Jews, without any contradiction or interruption, is, that Ezra collected and arranged the books which constitute the canon of the Old Testament Scriptures, and that he added such expository notes as were essential to connect the different parts of the history. And as these notes, as well as the constitution of the canon, were made under Divine inspiration, they are of equal authority with the text. We do not hold, therefore, that this last chapter was written by Moses, either by anticipation or by special revelation. There was no necessity for him to write it at all. There is no useless expenditure of inspiration, no more than of omnipotence, in regard to miracles. But it was proper that the writer of the book of Joshua should conclude the history of Moses, and that this conclusion of the life of Moses should be introductory to that of Joshua; and that is just what we have here. The last chapter of Deuteronomy would be just as well if it were the first chapter of Joshua. And when we consider that the division of the sacred books into sections, chapters, points, and pauses is altogether modern; that no such divisions existed in the originals; and that for ages these several books were connected together, and followed

each other on the same roll, very much in the same way that we find them arranged and used now on the rolls of the synagogues of the Israelites; then we shall see how easily the beginning of one book might be transferred to the end of another, and in process of time be considered as actually belonging to it and forming its conclusion.

VI.

DIFFICULTIES DO NOT DESTROY CREDIBILITY.

"These savage tribes gave clear proof that they were uncivilized, for they pulled down and destroyed many cities, but built none."

VOLTAIRE.

"Eat the Scripture bread in simplicity, just as you have it, and do not be disturbed if here and there you find a grain of sand, which the millstone may have suffered to pass."

BENGEL.

THERE is a way to meet all Bishop Colenso's difficulties about Moses and the Pentateuch which, from some cause or other, he has not found, but which thousands of as able and even more learned men have found, and which, indeed, has been a satisfactory way of dealing with these difficulties to the Church of God from the beginning, and which no Englishman before Hobbes in the seventeenth century was ever known to call in question at all. It seems to us that it is impossible to establish any historical fact, if the fact that Moses wrote the Pentateuch by the commandment of God is not established. Bishop Colenso's difficulties seem to us to arise in part from his haste, and from his slight theological training, and from his becoming acquainted with them late in life, and in not then being well supplied

with a critical apparatus adapted to their solution, and still more from not having a skilful instructor at hand to guide him in the interpretation of the original of the Pentateuch. We should not state these things if the bishop had not himself given us such information. It is not for us to judge of men's motives. The only means we have of measuring them is their own confessions and their own performances. And as *we are not all able for all things,* it is no disgrace for a respectable arithmetician not to be a learned theologian, nor a profound and skilful linguist. It is a great grief, however, to all who cherish kind feelings towards the Bishop of Natal to see how throughout his volume he contents himself with a superficial view of history, and a hasty glance at the genius and idioms and spirit of the Hebrew language and literature, and hurries to conclusions on subjects after a few months of partial study that might well employ the whole labour of a long lifetime; and this, in some instances, without being sure of his main positions—in fact, spending his strength to annihilate a position held by no one, or existing nowhere but in his own brain. His main thought seems to have been to reduce Moses and the Pentateuch to a sum in arithmetic. He seems to have thought that the whole English people, like the House of Commons, preferred the figures of arithmetic to any other figures of speech; and that, like Mr. Disraeli, he would be sure to succeed when he had learned "to talk figures to them." He never seems to think of analysing the sources from which he draws the elements of his sums. He relies exclu-

sively upon the deduction of conclusions on mere mathematical principles, without having regard to the *data* or the steps by which he arrives at his premises. His whole attention is fixed on the calculation—the accuracy of his measuring line and of the work of multiplication, without proving that he has the proper multiplier and multiplicand to begin with; whereas a previous process was quite as important, and even more so. As an illustration, his difficulties on pp. 66 and 67, in quoting Deut. viii. 15, result from not giving the whole text. We do not say he is guilty of a wilful *suppressio veri*, but it is a most unfortunate omission to leave out of this quotation the main part, namely, the concluding words of the sacred text—"who brought thee forth water out of the rock of flint." Indeed it cannot be too earnestly enjoined upon the searchers after truth who read such volumes as this of Bishop Colenso, that their first duty will always be to ascertain the correctness of the quotations of the Scripture texts that are made the subject of condemnation. It is an old fashion of Voltaire and Paine, and other revilers of *a book they have never read*, just to put their own words into the mouths of biblical writers, and then proceed to demolish their own men of straw. It is a pity our bishop did not give more attention to Dr. Whewell's *Bridgewater Treatise*, and have followed less the false principles of the Mauricean school of biblical interpretation. In a volume where such prominence is given to "figures of speech which cannot lie," it is surely to be expected that the sum to be worked should be rightly

stated. Before the knights fight let it be ascertained what is the real colour of the shield about which they are to draw their swords. And as it was not the object of the Bible to teach chronology, geology, astronomy, genealogy, or mathematics, we should not complain if the data are not furnished for the construction of the chronology or sums total referred to. As far as the Bible contains statements concerning history and natural science, we rely upon it as always teaching the truth; and we are content to receive the statements of the sacred volume about numbers without the *data* for calculating them. Moses did not write the Pentateuch to gain a prize for an arithmetic, but simply to embody for the Church of God such an epitome of revealed truth and of the world's history as Infinite Wisdom saw fit to have preserved and taught to mankind. And considering the nature of the human mind, and the limited measure of intelligence vouchsafed to mankind, and the nature of revealed truth, it is plain there always will be, more or less, difficulties in our apprehension of a book like the Bible—difficulties that can only be overcome when, led by the Spirit of Truth, we are converted and become little children, patient, meek, docile, and confiding.

We have patiently studied Bishop Colenso's book on *Moses and the Book of Joshua*, and we think he has altogether failed to make out his case. All—every whit—that he has done is this—that in the light of all the history as detailed in the Bible narratives, *some of the figures seem to be too large, and the ratio of propagation is not correctly*

stated. This is the sum total of all that he has done. And our answer is—We are not absolutely certain that we have the correct text of the numbers in the particular passages; or that we are not perfectly sure that these passages are correctly translated; or, if we have the true text and the proper translation, then there were circumstances in the history not detailed and not known to us which would explain the figures and the ratio. And it is much easier and more philosophical to believe all this than to believe what the Bishop of Natal says against Moses. It is admitted that there is some uncertainty as to the integrity of a few texts in the Bible, and also that our best scholars are not agreed as to the exact meaning of a few words, dates, and names in the sacred volume. It is, then, of the first importance to know exactly what the subject of dispute is. Before we can pronounce a statement "false," "impossible," "self-contradictory," or "utterly incredible," we must first know what it is. Before we can admit that any statement of the Bible is erroneous, we must first be sure it is a part of the text; and then that we have the true meaning of it; and then that we have unequivocal evidence to prove that it is not true. And it is well known that the Jews expressed numbers not by Roman numerals nor Arabic figures, as we do, but by letters, and that several of these letters are very much alike and yet differing greatly as to the numbers they signify, and that even the same letter would mean one or one thousand, as it might be written with or without a dot. The books give many illustrations of this.

Our only object here is to show how easily copyists and interpreters might fall into great mistakes as to numbers in reading Hebrew.

Both Jews and Christians, and in some measure Mohammedans also, regard the Pentateuch as the foundation of revealed religion. It is passing strange, therefore, that a bishop of the Christian Church should so rely upon the strength of his numerical and physical difficulties as to wholly ignore the internal and external evidences of the genuineness and authenticity of the books of Moses, and that he should altogether leave out of the question the presence of a direct miraculous agency. The array of proofs, internal and external, in favour of the received faith of Christendom in the books of Moses is such that we cannot blot them out from our Bible, even if there are difficulties in them which, with our present limited knowledge, we cannot explain. All that can be wisely said amounts to this, namely, that the circumstances as given in the narratives do not account for the results—the sums are too great, according to the bishop's arithmetic, for the facts given, and the proportion is exaggerated. We answer, all the circumstances are not detailed; all the data are not given. The record gives us simply the result, and not the means of reaching it. We have a fact to be believed on evidence, and not the data for a mathematician to work out the calculation. And it is easier for us to believe this than to give up our faith in Moses. And besides, if we admit miracles, which we must do if we receive the Bible at all,

then all is possible; and if our opponent says miracles are impossible, then all the reply we make here is, that this is *a petitio principii*—a mere begging of the question at issue, and is both atheistical in its origin and unphilosophical in nature. Again, it is one thing for us not to comprehend a statement or truth, and quite another affair for us to deny it or prove its falsehood. It is one thing to admit there are difficulties in the sacred text, which at present we do not understand, and quite another thing to say there is no possible solution of them. Our point of view, therefore, is altogether different from that of Bishop Colenso. His is far below ours. We read the narrative in different lights. He sees nothing but his measuring line and arithmetic; we see all the natural objects and means that he does, and more, and then we see the presence and power of God. If the bishop's eyes were opened, as were those of Elisha's servant, he would see the mountains full of horsemen and chariots, where now he sees nothing.

We believe God fed His people with bread from heaven, and gave them meat from the wilderness, and water from the flinty rock, and did everything else that was necessary for their preservation, and for the fulfilment of the requisites of the narrative. The question, therefore, narrows itself down to this: Have we in the narrative a supernatural and a miraculous interposition, or must we account for the Exodus on the ground that it was an affair like the bishop's own night flight from an apprehended attack of the Zulus? Kind reader, do not startle, this is the bishop's own comparison.

It is, moreover, a misapprehension both of reason and of revelation to say that they are contradictory one of the other. They are both of God, and cannot therefore be antagonistic. The Gospel does no violence either to our free agency or to our reasoning powers. On the contrary, it acknowledges, strengthens, and co-operates with them. It is true there are doctrines in the Bible that unassisted reason could not either invent, discover, or make known by itself; but it does not follow that these doctrines are contrary to reason. It may be that they seem to be contrary to reason, because we do not understand them. May not a fact, or a principle, or a truth be beyond our comprehension, or wholly unknown to us, and yet not be contrary to reason? Does the line or measure of reasonableness lie wholly in us? Certainly not. The discoveries of Newton were contrary to or above the reasoning powers of the astronomer-royal when he was a child; but now he approves of them, and goes beyond them in the same line of discoveries. If the anatomist finds a bone the use of which he does not at first comprehend, does he pronounce it useless? Rather is he not perfectly satisfied, from his past experience, that it has a place and a use, and does he not proceed till he verifies his expectation? The books tell us that there was once a king in Siam who believed the Dutch ambassadors told him falsehoods when they said that water in their country became so hard that elephants could walk on it. It was contrary to his reason and experience, and yet it was true. A philosophical lecturer (Dr. Lardner) of this

country, and of our own day, and of no mean abilities either, declared a few years ago that the navigation of the ocean by steam was an impossibility. It was an offence to his science. His knowledge was *scandalised* at the rashness of such an attempt. But what shall we say now of the iron-clad sea-monsters and steam-ships that are navigating every sea? And so it is beyond the reason of the savage to comprehend how the earth revolves on its axis. To him it seems that the sun rises out of the ocean, and sets behind the mountains. But the difficulty is with him. The cause of the unreasonableness of the statement of the earth's revolution is his own ignorance. So in regard to the mysteries of the Bible, and to some extent also in regard to its difficulties: they are mysteries and difficulties only in regard to us, and because of our present ignorance. Our information is imperfect at present, and because of this imperfection they seem to lie wholly beyond our reason, or in some measure are contrary to it; yet it is possible, to say the least of it, that we may be at present in regard to them as the child is in respect to the laws of La Place or the discoveries of the Herschels. We may increase in wisdom till we shall not only comprehend them, but comprehend more than they did. Analogy, experience, and common sense teach us to receive facts on evidence, whether we understand them or not. Before we can, therefore, believe that the Pentateuch is enveloped in "utterly incredible and impossible statements," and that "the ground on which we have been standing is hollow," we must give up all faith

in history, and all confidence in human experience and common sense. We recommend attention to De Wette's celebrated rule as a canon of criticism: "The only means of acquaintance with a history is the narrative we possess concerning it; and beyond that narrative the interpreter, or the commentator, or the critic cannot go;" always remembering, however, that it is possible for "fools to rush in where angels fear to tread."

Again, we are not able to see how Bishop Colenso's array of numerical difficulties disproves the existence and history of the Hebrews, from our own day for at least three or four thousand years. Nor do we see that if we admitted, which, however, we do not, his series of "exaggerated numbers," that the truth of the narrative in any of its essential parts is impeached. We are as certain as we can be of anything, that the Jews exist as a great and peculiar people in our own day; and we believe their existence and the places and manner of their existence, which is so peculiar, are all miraculous, in so far that as a people they are now the fulfilment and proof of ancient prophecy. And we ask, with such a reality before us, Whence came this people? How did they get such laws and such rites? Their history goes back page after page, over century after century, until we come face to face with Joshua and with Moses; and then by Moses we are introduced to their great progenitor Abraham, and he tells us how God called him, and covenanted with him to make out of his posterity just the people we see with our own eyes, and of whose history from his day to our

own we have read, and all the world has read, for centuries. It is in the living history of the Israelites that we see their laws, which are founded upon and which embody to this day the great events of their history, and in it we have the proof of the historic verity of the narratives of their law-giver, Moses. We could as easily believe that there is not a Jew in London, as believe that the Pentateuch was not written by Moses and is not true.

Again, there are innumerable mysteries in the present world. All the efforts of philosophy have failed to remove them. And if in the scientific world, and even in mathematics and the exact sciences, there is still uncertainty, despair, doubt, and perplexity, may we not be content to receive some things on faith in regard to our future state and the documents that relate to it?

"Every science has its *ultimate questions*, boundaries which cannot be passed; and if these occur earlier in morals than in other inquiries, it is the natural result of the immensity of the subject, which touching human nature in every point, and surrounding it on all sides, renders it difficult, or rather impossible, to trace it in all its relations, and view it in all its extent. Meanwhile, the shades which envelope, and will, perhaps, always envelope it in some measure, are not without their use, since they teach the two most important lessons we can learn—the vanity of our reason and the grandeur of our destiny. Let us, therefore, rejoice that the foundations of the temple are laid too deep for our scrutiny, and let us worship in it; and, along with

the nations of them that are saved, walk in its light."—*Robert Hall.*

Natural religion, revealed religion, the providence of God, every man's experience and every known law of human duty, as well as the facts of our existence, are all exposed to some great difficulties. There are in all things around us, things obscure and hard to be understood—nay, things we do not understand at all. Why, then, should such difficulties be allowed to destroy our faith in the Scriptures, when we must admit them in everything else? And besides, the nature of religion being considered, it is to be expected there would be even *greater* difficulties in understanding it, than in comprehending any other subject. And in fact, the very difficulties of Scripture, philological and historical as well as theological, while they form an excellent discipline for our minds and for our faith, they are at the same time the very best proofs of the antiquity, genuineness, and authenticity of the Bible. It was revealed in ancient tongues, in remote ages, and to successive generations. And it is now easier to believe in its truth than to account for its existence and history on the supposition that it is not true. We cannot dispense with the difficulties—not as stated by the right reverend prelate of Natal, but as they lie in the narratives themselves. The discrepancies, contradictions, omissions, and errors, apparent or real, are to us elements of strength. Paley and Lardner, and many others, have developed this argument with irresistible power.

Again, we must remember that the history of the Bible is not an imaginary one, but a simple record of things as they occurred. It is not responsible for the actions of the men of whom it speaks, but for giving us a true account of what they did, so far as their actions came within the purport of what they were recording. Many incidents spoken of are in themselves trivial, but important as links with some other records. Many things are recorded that are not approved of either by the writers or the religion they professed. They are simple narratives of men and women as they really were, not as they could have been represented in fiction. True records of human nature, as it was and as it is. The characters of Bible heroes are not given to us absolutely perfect or sinless. They are diamonds, but diamonds with flaws. We should suspect the veracity of our sacred narratives if they set before us perfect men and women. This, however, they do not attempt, except in giving us the life of the sinless One, the God-man. All that we are to look for, therefore, in the Bible account of the feelings, opinions, and actions of men, is a fair and faithful record of them. This is all that the inspiration and authority of the Scriptures claim in such cases. And if we find God's providence overruling man's wrong-doing for the Divine glory, it is no just cause of complaint, but rather a reason for adoring Him whose prerogative alone it is to bring good out of evil. For neither is the responsibility of man, nor the holiness of God, affected by the arrangement. And if we find penalties annexed to laws in the Bible, and Divine sentence executed

upon cities and nations as well as upon individuals, why should we find fault with it any more than with Providence, which does the same thing now? We can reconcile everything of this kind for which the Bible is fairly responsible with its claims to be the Word of God, just as easily as we can harmonise the massacre of Cawnpore, or the destruction of a city by an earthquake, with the providence of the Supreme Being over all things in our own day.

We admit there are things obscure and *hard to be understood* in the Holy Scriptures. Lord Bacon has well said, "In divinity many things must be left abrupt and concluded with this—Oh, the depth! For the Indicter of Scripture did know four things which no man attains to know:—the mysteries of the kingdom of glory, the perfection of the laws of nature, the secrets of the heart of man, and the future succession of ages."

We cannot conceive of a revelation from God to man that should be absolutely free from all difficulty in the minds of all men. Some difficulties would exist. But the reason of them is the darkness of our minds and not the fault of the writers. These difficulties arise from the uncertainty of the text, confusion and uncertainty about the meaning of words and phrases, and about the scope and design of particular books; and because of our imperfect knowledge of the chronology, geography, customs and manners, of the age and country in which the inspired authors wrote, and from the nature of the subject matters of which they wrote.

Admitted we have difficulty, then, in determining in a few

passages which is the sacred text and what is the meaning of a few inspired texts; still these confessed difficulties are not inconsistent with the inspiration and authenticity of the Bible, nor do they hinder its usefulness for doctrine and for instruction in righteousness.

There is this to be remembered also—some things, as the Trinity, are to be believed purely on the authority of revelation. It is above, but not contrary to our reason. Other things are described in the Bible which we believe, because they were proved by miraculous agency. The rule, then, is this: Some doctrines are purely matters of revelation, and are to be believed because they are among revealed truths. Some facts of revelation are to be believed because though we cannot explain them by ordinary means, yet they are within the scope of miracles. And always the rule is, miracles are to be taken into the account when ordinary means fail; and in judging of such events, we must remember also that at present our means are limited. We have only a part of the history, and after all we may admit unexplained difficulties without impeaching the truth of the Pentateuch, and without at all weakening our faith. We admit unexplained difficulties everywhere, and yet we believe in our own existence; and we believe in God and in His Son Jesus Christ.

The *Record* well says the issue presented by Bishop Colenso is this:—"Which is most probable, the uninspired character of the narratives, or the admission of a natural impossibility? Whereas the question really is,—Which is most probable, palpable, and transparent, contradictions in

the documents of Christianity, or a mistake in the arguments of the critic who professes to find them there?" And for ourselves, we have no hesitation in saying the mistake is with our critic, and not with the author of the Pentateuch. We would apply to this point of our argument Aristotle's celebrated maxim: "It is probable that many improbable things will happen." It is upon this maxim Archbishop Whately has built his argument for Christianity out of *Historic Doubts as to the Existence of Napoleon Buonaparte.* It runs in this way: "There are in his history a much greater amount of gross and glaring improbabilities than in any equal portion of Scripture history, or perhaps even than in all the Scripture narratives together. And yet all believe it, because the improbability of its being an entire fabrication is incalculably greater. It does not follow, then, that a history is not true because some serious objections may be brought against it, for there may be even stronger and more weighty ones on the opposite side."

We have also recently seen a very ingenious argument in the *Birmingham Gazette* on "Historic Doubts as to the American Civil War," to the effect that the facts in regard to it are so improbable, so self-contradictory, so absurd, that when they are tested by "intrinsic evidence as to their credibility, and by comparison with past records known to be true, they are absolutely incredible." "Any historian of the present day deciphering such a story in any old records of Assyria, or Egypt, or Greece, would at once reject the legend as unfitted for historical reproduction. And

are we to believe it now? . . . . We think we have shown enough to prove that the whole story—as told to us in the newspapers—is too wild and contradictory for the belief of the most credulous; and that it is a badly-got-up fiction, invented by unscrupulous editors for their own profit and advantage. In fact, all honest men must come to the conclusion that there is *no* American civil war, and that Mr. Lincoln—if, indeed, there be any such man—is still ruling over a peaceful and united people."

It is obvious that the application of Aristotle's rule to Bishop Colenso's difficulties will show that there are greater improbabilities against him than there are against Moses.

VII.

THE DIFFICULTIES OUTWEIGHED.

"No monument, either historical or astronomical, has yet been able to prove the books of Moses false; but, on the contrary, with those books agree, in the most remarkable manner, the results obtained by the most learned philologues and the profoundest geometricians."

Balbi Atlas Ethnographique du Globe.

It is seen from the preceding pages that the bishop's difficulties are all expressed in figures. The numbers are too great, and there is a want of proportion between them. Nay, there are "absolute contradictions," "utter impossibilities." He tells us there could not have been 2,000,000 of Israelites in Egypt, nor 600,000 fighting men; that these Hebrew warriors could not have gotten arms, nor tents, nor could they have carried them if they had obtained them, nor could they have dwelt in booths, for they had not time to cut down the green branches and make them, even if there had been any trees, which there were not; that they had not as many lambs and pigeons as were required for their religious services, and if they had had them, they could not feed them in the wilderness, for there was no water nor grass. By his arithmetic he makes out that the narrative fails to give us the *data* for calculating the numbers mentioned, and leaves us in want of water, fuel,

lambs, and pigeons, and the means of cleanliness. *Ergo*, there never was and could not be any such an event as the Exodus. These and such-like are his objections to the historic credibility of the narrative of the Exodus. And because he cannot explain all these matters according to the rules of his arithmetic, he concludes Moses did not write the Pentateuch, nor are its narratives true. Let us see how the argument now stands. It will be observed—

1. There is in the bishop's volume an entire absence of any acknowledged miraculous intervention. He ignores altogether the "*mighty hand* and *outstretched arm*" of the Almighty, so often mentioned in the Scriptures:—"For the LORD'S portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him, and there was no strange god with Him" (Deut. xxxii. 9—12). It is wonderful how positively the Exodus as a whole, and its remarkable events in detail, are referred to in the Bible as the work of Jehovah:—"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The whole history of the Jews is remarkable, and in many of its parts highly exceptional, but especially their Exodus from Egypt; and when we admit a special providence, as we certainly must do, or deny all history, then it

is easier to receive the narrative as true than to reject it as false, on the grounds occupied by Bishop Colenso. He does not seem to admit any miracle in the history at all. He says he could indeed believe in miracles, if he had "a veracious history" of them; but leaves us to infer that in his judgment we have neither miracles nor a veracious history. The nature and proof of miracles do not come into the range of our present discussion.

2. The bishop seems also to forget that Bible narratives are not complete encyclopædias of the world's full history. They were never intended to be *exhaustive*. Only so much of the revelation which God made to the Church in primitive times, and so much of its history and of its connection with the world as Infinite Wisdom saw was necessary for the Church of future ages, was preserved. We have a mere epitome of the lives of the patriarchs and prophets—a bare outline or abstract of the history of Divine communications made in early ages, and of the dealings of Providence with the Jews. There may, therefore, have been, and we have no doubt there were many, very many subordinate transactions and circumstances in regard to the sojourn in Egypt, and the commencement of the journey out of Egypt, the institution of the Passover, and as to the number and kinds of houses, tents, or habitations which they occupied, and the places and the manner of keeping their flocks, that would make the history more intelligible to us, if we were in possession of them. Is it not, therefore, reasonable to receive the Pentateuch as we have it, rather than to *sponge*

it out of the Bible, because Bishop Colenso has found a few difficulties about numbers and a few other small matters that he cannot explain to his own satisfaction? We are perfectly sure there is a full solution of every difficulty. We only wait for further light. We want certainty as to the correctness of the text, and then the true translation, and then a knowledge of "concomitant facts," and we are content with the result. All the difficulties that have been or may be brought against the Bible are explained or removed, or good and sufficient reasons are to be found why they are not explained. As we believe, and act upon our belief every day, in things which we cannot fully comprehend; and as we receive in good faith every day things that are in part mysteries to us, or connected with difficulties which we cannot understand; so we cannot allow that the Pentateuch is historically false, and its claims upon our faith are destroyed, because we may not be able, with our present limited knowledge, to explain every part of it. This were to apply to it rules and principles which are not applied to anything else. And though we admit some difficulties which are as yet unexplained, we are perfectly confident that the advance of science, and the maturity of sound learning, and the revelations of geology as to the manner of the creation and the history of man on our globe, and the more clear reading of the monuments of the East, will all tend more and more to the establishment of our faith in Moses as a writer, philosopher, lawgiver, and theologian. As the stars in their course once fought against Sisera, so

were they marshalled a few years ago against Moses; but now the whole host of heaven, like the star of Bethlehem, guides to Him of whom Moses in the Law and the Prophets did write. And so it will always be with true science. The works of nature, properly understood, cannot be antagonistic to the true records of the history of grace.

Bishop Butler, in his profound work, *The Analogy,* says, "The truth of our religion, like the truth of all common matters, is to be judged of by all the evidence taken together; and unless the whole series of things which may be alleged in the argument, and every particular thing in it, can reasonably be supposed to have been by accident, then is the truth of it proved. It is obvious how much advantage the nature of this evidence gives to those who attack Christianity, especially in conversation; for it is easy to show, in a short and lively manner, that such and such things in the Bible are liable to objection; but it is impossible to show, in like manner, the united force of the whole argument in one view."

The honest way to look at the subject is to consider "whether the general evidence for the Bible will overbear the difficulties which we cannot separate from its truths; *if it will not, we must reject it wholly; if it will, we must receive it wholly.* There is plainly no middle ground between absolute infidelity and absolute belief."

Suppose, then, there are some difficulties attending some portions of the Bible which as yet we are not able to explain, we cannot admit that these difficulties overbalance

the mass of evidence we have in its favour. There is more evidence, and stronger, in favour of the Bible than there is against it. Nay, there is no evidence against it. There are only some unexplained difficulties in regard to some small portions of it; and, judging from the past, we look for aid in explaining these difficulties as time rolls on and learning and science advance. It has been thus in regard to astronomy, geology, and man's physical history. Very many of the difficulties urged against the Bible fifty years ago have been abandoned. Astronomical tables of Egypt and India, that were supposed to have annihilated Moses, are found at last not to be astronomical tables at all, or, if they are, they do not prove a dangerous antiquity. Yet this was "a mere question of facts," and of facts about figures too. And the facts, read aright, bring out a result not at all inconsistent with Moses. And so of geology and man's history on this planet. Almost every year we have some new facts corroborative of Moses, or at least going to show that he has made no mistake in his statements. If, then, to-morrow I am met with the discovery of facts that seem to be hostile to some of the statements of the Bible, what shall I do? Why, first, we must have a little time to ascertain whether the alleged facts are facts. If they are, then I will confess them to be facts, and I will still believe the Bible to be true in all its statements. Next I will examine the Bible statements that seem to be contradicted by these undeniable facts, to see whether they are really a part of the inspired volume, and also to see whether it is absolutely certain that we read

them correctly. And if I am satisfied we have the correct text and the true interpretation, and still there is an apparent contradiction between the Bible text and the undeniable facts, then I will say I still believe the Bible, and have no doubt time will explain the difficulty. Other facts will be brought to light that will remove the contradictions. The priests of a former age were in error as to the sun's position in our system, and many of the alleged facts of science and history have been misapprehended and misapplied, and some Scripture texts may be misinterpreted; but the mass of evidence in favour of the truth of the Bible is so overwhelmingly strong that it outweighs all the objections brought against it, and all the difficulties found in interpreting and explaining its statements. They are as light as a feather weighed against the evidences that are in its favour. Their rock is not as our Rock, our enemies themselves being judges. Whenever Dagon attempts to stand in the house of our God he falls and is broken to pieces.

VIII.

THE PENTATEUCH GENUINE AND AUTHENTIC.

"That Moses is the author of the five books usually called his, is the common opinion of Christians and Jews; and I regard it, not only as perfectly correct, but as certain as anything which can be known respecting the composition of any ancient book."

MICHAELIS.

"If those facts which relate to the origin, nature, and progress of the Christian religion, are not therefore established, nothing in the history of mankind can be believed."

CHIEF-JUSTICE BUSHE.

THE CANONICAL authority of a book implies that it was written by the author whose name it bears—that is, is genuine; and that it is authentic—that is, that it is a true history or a narrative of actual facts; and that its author was under the special guidance of the Holy Spirit in composing it. When we say, therefore, that the Pentateuch is genuine, we mean that it was written by Moses, and that it is authentic because it is true, and that it was Divinely inspired because Moses was moved to write it by the Holy Spirit. "All Scripture is given by inspiration of God" (2 Tim. iii. 16). "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21.) Observe

how emphatic these texts are. *Holy men of God, moved by the Holy Ghost.* Also, *all* Scripture; not some parts, but *all;* and that this passage of the Apostle relates specially to the Old Testament, and comprehended the five books of Moses, and was understood to recognise them as genuine, authentic, and Divinely inspired. But on this we do not now dwell.

Knapp's definition of the inspiration of God as to the writers of the Bible is that they were under "an extraordinary Divine agency while giving instruction, whether oral or written, by which they were taught *what* and *how* they should write or speak." And the great and pious commentator, *Thomas Scott,* says, "Inspiration discovers new truth, and superintends the communication of the old. The former we call revelation."

By *Divine inspiration,* then, we understand that the Holy Spirit so guided the sacred writers as to communicate to them, when necessary for the purpose designed, facts before unknown, and so guided them also in the selection of facts already known as to preserve them from error of every kind in what they wrote. We do not deny, however, but that there are, and have been, errors committed by copyists, transcribers, and interpreters. We admit there are mysteries in Revelation, as in Creation and Providence, which we are not able at present to comprehend; and we admit there are difficulties about Hebrew numerals and chronology not yet explained. There are texts of Holy Scripture that we do not profess to understand. There are

texts and passages of the Bible we are by no means able to comprehend; and for ourselves, we doubt whether they are yet properly translated.

These brief and simple definitions we make here not because we suppose our readers have not formed their own opinions as to the meaning of these terms, but because we wish to have a fair understanding of what we contend for. We wish the points really at issue to be kept fully before the mind. Bishop Colenso maintains that Moses did not write the Pentateuch, and that it is not a true history, and consequently was not written by Divine inspiration. We maintain just the contrary. And our reasons for our belief are briefly the following; namely,

1. Moses claims to be the author, and says that he delivered a copy of these books to the Levites, to be carefully deposited in the Ark of the Covenant, in order that it might be preserved with the ark in the sanctuary of their worship. "*And it came to pass, when Moses had made an end of writing the words of this law in a book* (*Hattorah*, in Hebrew, was the general name for the five books of Moses, because they contained the civil and sacred laws of the Israelitish people, and these laws were THE LAW by pre-eminence), until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the LORD, saying, TAKE THIS BOOK OF THE LAW, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee" (Deut. xxxi. 24—26). Now no people on earth have a

greater veneration for their holy writings, or have been more careful in their preservation, than the Hebrews. Their mental constitution, their habits, and the structure of their language, all conspired with their religious prejudices and dogmatic creed to make them pre-eminently *the preservers,* the conservators of the Divine Word. Salvation is of the Jews, because to them were committed the oracles of God. The world had lost all true theism but for the Israelites; and why did they preserve the idea of one living and true God, while all other nations were polytheists? Because they had the Holy Scriptures. They were exceedingly jealous that all their Scriptures should be kept pure and be preserved in all their integrity. In our Lord's day the Law and the Prophets were so divided into sections as to be read in their different synagogues every Sabbath of the year. The sections of the Law were called *Pareshioth,* and were taken from Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The sections of the Prophets were called *Haphtaroth.* In their synagogues the Law is read through in the fifty Sabbaths of their lunar year. After the conquest of the Jews by Antiochus Epiphanes it was forbidden them, on pain of death, to read the law publicly in their synagogues. But in order that they might not be altogether deprived of the Word of God, the Jews selected fifty-four portions from other parts of their sacred writings; for though the Law was forbidden by the edict of this persecuting king, the prophetic writings were not, and hence it was that the prophetic writings were used for their Sabbath lessons when

they were not allowed to read the Law. And it is believed that it was from this custom of the Jews that the early Church adopted the reading of a lesson on every Sabbath out of the Old and New Testaments.

2. "Moses" not only "wrote this law and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel," but "Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."—Deut. xxxi. 9—13.

This record of the writing of all the words of the Law, and the command to have them publicly read and taught to all the people, is given in connection with Moses' last words to Joshua. It is a part of his dying commands to his successor. Unusual solemnity and importance is given to them. Moses told the people how old he was, and that he could not go over Jordan with them; but that Joshua would lead them as the LORD had said, and "the LORD thy

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God, He will go over before thee, and give thee the land.' Then he called Joshua, and addressed him in the sight of all Israel, and then delivered the books of the Law to the priests to keep, and to teach to the people in the manner just recited. And then the LORD appeared in the pillar of cloud, and "said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge." Then follows a brief history of the assembly, and of the charge, and a repetition of Moses finishing the writing of the law, and of his addition to it of what is called "this song," which is contained in Deut. xxxii. and xxxiii., in which Moses encourages the people, sets forth God's mercy and vengeance, and exhorts them to set their hearts on the law of God. He warns them of apostacy, and foretells what has come to pass with them, even to the present day. Then he blesses the twelve tribes, and dies. There is nothing more simple and sublime than this account of Moses' closing labours.

Some of the Rabbis tell us that Moses wrote thirteen copies of the whole Pentateuch, and that he gave a copy to each tribe and laid up the thirteenth in the ark. It is not necessary to insist upon this; but from verses 9, 24, and 26 of this chapter—Deut. xxxi.,—it would seem probable that two copies were made—one for the priests, and one, the standard copy to which all transcripts must conform, was laid up in the ark. Dr. Clarke very properly remarks that as the Law was a covenant or contract between God

and the people, it is natural to suppose there were two copies of it, that each of the contracting parties might have one. The LORD's copy was laid up in the ark, and the people's copy was given into the keeping of the priests.

The *song* spoken of in verses 19 and 22 is not to be confounded with the Law, although included in the complete copy of the books of Moses. It is true that Aristotle says in old times the people sung their laws. Cicero also informs us the Romans sung the praises of their heroes at their festivals. And so Homer, it is said, sung his poems in different Greek cities. Herodotus divided his history into books, inscribing one to each of the *Muses*, because these books were anciently sung. The ancients could sing *prose*, and especially if the subjects were deemed important; for as writing was but little practised, and printing unknown, it was by *singing* they kept the laws in the minds of the people. In this case, however, it is not necessary to suppose that "*this song*" was the whole Pentateuch, but an abstract, or even only what we have in the following chapters as a summary of the history of the Exodus and of the Divine commandments, and of the promises and threatenings which accompanied them.

3. Many facts in the Pentateuch of a most extraordinary nature are recorded, which were well known to the people at the time, and were ascribed to Moses as their leader. It is impossible to believe that they were imposed upon as to those facts, and equally impossible to find a time from that

day to this when such impositions could have been presented to and received by the Israelitish nation as true.

4. The peculiar institutions of the Jews are based on the facts related in the Pentateuch. "The Pentateuch was their statute-book—the standard authority of their jurisprudence in the practice of their courts of law and justice, as well as the fountain head of their religion." Let it be remembered, then, that we find the Jews now in all parts of the world with these peculiar institutions, commemorative of the facts related in the Pentateuch, and believed by them to be true historical events, and that such has been their faith all over the world from the days of Moses till the present time. How then could a whole nation—a most peculiar people—be imposed upon as to their founder and the facts of their history, which live and breathe in all their laws and religious rites? When could such an imposition have been made? Certainly not between Moses and Joshua, nor between Joshua and the captivity. *Impossible,* not only because then the people would have refused to receive as true what their history did not teach, and impossible also for any such imposition to have been made, for we know historically that they had, actually had, these laws and religious rites in practice during all these periods from the days of Moses himself. And we read, moreover, that Hilkiah found a copy of the law—*the autograph copy* of the Pentateuch—in the handwriting of Moses himself, and presented it to King Josiah, and that Ezra used the

law of Moses as containing the true history and national statutes of the Jews.

The history of this finding of the law is so remarkable as to be worthy of special consideration. In 2 Kings xxii. 8—16 we read—"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, . . . Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." And the answer was: "Thus saith the LORD God of Israel, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read."

In the corresponding account of the same great event in 2 Chron. xxxiv. 14, it is said, "Hilkiah the priest found a book of the law of the LORD *given* by Moses." In the Hebrew it is "book of the law of the LORD *by the hand of Moses*." The description of the Law, and of the finding of it, and of the effect produced on the king and the people

by the reading of it, cannot fail to impress our mind with the idea that this was the authentic and genuine copy which Moses had directed to be laid up by the side of or in the ark of the covenant, as we read in Deut. xxxi. 26. It is not to be supposed that this was the only copy of the law then in existence. The facts probably were, that this copy, having pre-eminence, had been secretly hidden in the temple when idols were set up there. Ahaz, Manasseh, and Amon had destroyed many copies of the law, so that there were but few left, and even these few were only abridgments or abstracts of the chief laws, for the use of the priests. The promises and the threatenings which so deeply affected king Josiah when the law was read to him, were omitted from the abridgment in use by the priests. As the reading of the law had been neglected, and the people were corrupt and had been greatly afflicted, it is easy to see how much the king's mind would be impressed by the reading of the last chapters of Deuteronomy, which were probably the first that he read; for, as the five books of Moses were written upon long scrolls or rolls, and rolled upon a stick, the last chapters of Deuteronomy would, of course, be the first opened up to him on unrolling the book of the law. The Rabbis say that Ahaz, Manasseh, and Amon really succeeded in destroying all the perfect copies of the law except this one, which was saved by having been buried under a paving-stone. Dr. Clarke says that "the simple fact, however, seems to be this, that this was the original of the covenant renewed by Moses with the people in the plains

of Moab, and which he ordered to be laid up beside the ark."

5. We have other means of ascertaining what composed the five books of Moses, in every essential particular. We are not beholden to this copy found in the rubbish of the temple. The Samaritan Pentateuch furnishes us with a copy of the law of Moses. The Samaritans are well known as obnoxious to the Jews, both on political and religious grounds. They claimed to be descended from Jacob, however, and received the writings of Moses, but received no other portion of the Jewish Scriptures but the Pentateuch, and received it alone as of Divine authority, *because it was the production of Moses.*

The point then at which we have arrived is so important as to be repeated. Thus, it is in evidence that the Pentateuch, as embodied in a nation's language, laws, every-day life, and religious rites, was promulgated at the time of the conquest of Canaan; that it was then known and received as the work of Moses. It was preserved in a public and sacred place, and hallowed by the reverence of an entire nation; and this same people, with these same laws and religion, exist among us, and all over the world, to this day, fulfilling in a most extraordinary manner the predictions uttered in the Pentateuch at the very beginning of their history in Asia Minor, some three thousand years ago. Then, after the death of Solomon, it is also in evidence that the twelve tribes were divided into two kingdoms; and still further, that a third schism occurred in the bosom of the

kingdom of the ten tribes by the formation of the Samaritan; *but all preserved the Pentateuch.* One of the oldest copies of the Pentateuch in existence is this one of the Samaritans. It is written in the old Phenician characters.

There are many reasons for believing that copies of the Pentateuch were in the hands of the people of the ten tribes from the *secession of Rehoboam,* as well as in the kingdom of Judah. Those that were carried away captive into Assyria can hardly have been supposed to have taken all the copies with them. The prophets do not charge the inhabitants of Israel with having destroyed the Law of Moses, nor accuse them of being without it, although they do inveigh against them for their idolatry and manifold crimes. The prophets of Judah could hardly have failed to charge the people of the ten tribes with such a sin, if they had been guilty of it. So that we conclude with Kitto, "that the Samaritan as well as the Jewish copy originally flowed from the autography of Moses. The two constitute, in fact, different recensions of the same work, and coalesce in point of antiquity." Michaelis, Rosenmüller, Tholuck, Eckermann, Neander, Lightfoot, Stillingfleet, Prideaux, Graves, Butler, Faber, Stuart, Bush, Robinson, and all such men, declare that the Pentateuch, substantially as we now have it, is the work of Moses. Even Eichhorn emphatically maintains the Mosaic origin of Genesis and of all the Pentateuch.

6. *Josephus,* a Jewish priest who was born in 37 A.D., in his work against Apion, says, "We have not thousands of

books, discordant and contradicting each other, but we have only *twenty-two,** which comprehend the history of all former ages, and are justly regarded as Divine. *Five* of them proceed from Moses; they include as well the *Laws* as an account of the creation of man, extending to the time of Moses' death. From the death of Moses to that of Artaxerxes, who was King of Persia after Xerxes, the *Prophets* who succeeded Moses committed to writing, in thirteen books, what was done in their days. The remaining four books contain *Hymns* to God (the Psalms) and instructions of life for man." (See *Horne's Introd.*, vol. i., p. 43.)

We must not forget here the authority of the *Septuagint* —the translation made by learned Jews at Alexandria under Ptolemy Philadelphus, about 280 B.C., of the Hebrew Scriptures from the original into Greek. This version was made after the conquests of Alexander the Great, and for the use of Jews scattered throughout Asia and Africa who understood the Greek language. It seems to have been familiar to the Apostles, and is of great authority in fixing the meaning of the sacred text. These translators received the Pentateuch as the work of Moses, and as a true history, and as a part of the Divinely inspired oracles. It is from them that we

* The *twenty-two* books of Josephus comprise our thirty-nine. The ancient Hebrews reckoned their sacred books according to the number of the letters of their alphabet, which were twenty-two in number. They reckoned Judges and Ruth, Ezra, Nehemiah, Jeremiah and his Lamentations, and the twelve minor Prophets, as one book.

get the appellation *Pentateuch,* which is a Greek word meaning *five books.* It was prefixed by them to the five books of Moses.

To Josephus, who expressly names the five books of Moses as we have just seen, and tells us what they contained, and declares they *proceeded from Moses,* we may add the testimony of *Philo Judæus,* a learned Egyptian Jew, who lived in the first century of the Christian era. He expressly cites the Pentateuch and the Book of Joshua as of Divine origin.

Josephus also quotes passages from the works of Manetho, Cheremon, Apollonious, and Lysimmachus, besides other writers, both Greek and Egyptian, whose works are now lost, but were extant and well known in his day; and all these passages admit, or state expressly, that Moses was the leader of the Jews in their exodus from Egypt, and the author of their laws.

Eusebius also produces similar passages from Eupolemus and Artopanas. The books furnish us with quotations from Strabo, Celsus, Porphyry, Nicolaus, Justin, Pliny the Elder, Tacitus, Juvenal, Longinus, Numenius, and even from Julian,* the apostate emperor, recognising the personal history of Moses, and ascribing to him the books of the Pentateuch or the laws of the Jews. And the testimony

* The Emperor Julian, although inveterate in his enmity to Christianity, has borne positive testimony to the authenticity and integrity of the books of the Old Testament. See *Herwerden de Juliano Imperatore,* pp. 100—108.

of these distinguished writers of Pagan antiquity to Moses as a lawgiver and as the author of the sacred books of the Jews, is of special importance, because it is an ancient testimony and was given by disinterested witnesses, and they too the most intelligent men of their day. Nay, it is the testimony of men exceedingly full of prejudices against the Jews, and also enemies to Christianity.*

In remotest times, therefore, we have first Jews, then Samaritans, and then Christians, and even Sadducees and Gnostics, receiving the Pentateuch as the work of Moses. And even Mohammed maintained that Moses was inspired and the Jewish law Divine. Mohammedans claim all the holy places of the Bible as theirs, and all Bible characters, both of the Old and New Testaments, but add that Mohammed was greater than Moses, and greater still than Jesus Christ. In the discussion, therefore, as between Deism or *Colensoism* and Christianity, the whole Mohammedan world is with Moses. In the middle ages a few Jews, as Isaac Ben Jasos, of the eleventh century, expressed some doubts about the authority of the Pentateuch. The ablest writer among them was Ibn Ben Ezra. After the Reformation we find Spinosa, Le Clerc, Simon, Van Dale, and others, attempt-

* These heathen testimonies to Moses are remarkable, and may be seen at some length in Bishop Newton's *Dissertations on Moses and his Writings.* They are given briefly in Horne's *Introduction,* and alluded to by almost all writers on the Pentateuch. We beg, however, to recommend Kurtz, Hengstenberg, Havernick, and especially Bush on *The Pentateuch,* Jahn's *Introduction,* and Marsh and Graves.

ing to destroy its authority. But the deists of the present and last century, in this country and in France and Germany who have written against Moses, have dealt mostly in jests. And at the present day the great storehouse of arms before the appearance of Bishop Colenso's volume, with which to attack the Pentateuch, was the commentaries of De Wette and Vater. *Vater* especially embodied exhaustively everything that could be gathered or invented against the Pentateuch, applying to it the principles of criticism which *Wolf* had applied to Homer. Even Hobbes, in 1650, who was the first Englishman, as we have already said, to open his mouth against Moses, says "the books of the Pentateuch are called the books of Moses not because he wrote them, but because they relate to transactions in which he acted a prominent part." He does not deny the truth of the history. "They relate to transactions"—not to dreams or fictions—"in which *Moses* acted a prominent part."

Volney, Hasse, Nachtigall, Bertholdt, Gesenius, De Wette, and their followers, are not agreed among themselves in anything except in this—that Moses did not write the Pentateuch; but they do not agree to deny his existence, nor in telling us who did write it. Even Strauss admits the Mosaic origin of the Pentateuch.

The verdict, therefore, of Jews, Samaritans, Sadducees, Gnostics, and Mohammedans, as well as of many of the best scholars of Pagan antiquity, and of the whole Christian world, with the few exceptions we have alluded to, is against the Bishop of Natal and in favour of Moses and Joshua.

The verdict of the best scholars, the best men, and the ablest writers of all countries and of all ages, in overwhelming numbers, is, that *there is not for the authorship of any ancient book in existence such an amount of evidence—of evidence so full, and so conclusive, and so universal, and so free from contradictory or conflicting testimony from antiquity—as there is for the Mosaic origin of the Pentateuch.*

"*Considerate* critics, who are not under the sway of dogmatic prejudices, find that the passages which are produced in order to prove that the Pentateuch was written after the time of Moses, by no means support any such conclusion, and that a more accurate examination of the contents of the separate portions discovers many vestiges demonstrating that the work originated in the age of Moses."—*Kitto.*

IX.

JESUS CHRIST RECOGNISED THE PENTATEUCH AS GENUINE, AUTHENTIC, AND INSPIRED.

"For had ye believed MOSES, ye would have believed me; for he WROTE of me. But if ye believe not HIS WRITINGS, how shall ye believe my words?"

JESUS CHRIST.

THE book of God, which we call the HOLY BIBLE, is divided into two parts: the Old Testament and the New. The first contains as much of what God revealed to our race in early times as He deemed it necessary to have preserved. The second part contains the revelation of the Divine will for our salvation, as seen in the life and death of Jesus Christ and the writings of His apostles. We usually speak of the New Testament as composed of the Gospels, Epistles, Acts, and the Revelation of St. John the Divine. The Old Testament, in our Lord's day, was spoken of as composed of the Law, or five books of Moses, the Prophets, and Writings, or the Psalms. The portion of the Scriptures which the Jews denominated "The Writings," was also called "*The Psalms*," because the Psalms were the first book of this division. "The Prophets" were the same that we have, and "the Law" was

confessedly the same five books of Moses that we have; namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which were originally written in one volume, as all the manuscripts, we believe, are to this day which are read in the synagogues. The five books of Moses were often called THE LAW (Hattorah), by way of eminence, or "the law of the Lord," or "the law of Moses." The appellation for them now so common—*The Pentateuch*—we have seen is from the Greek, and was, probably, first used by the translators of the Septuagint. The Israelites have always kept the five books of Moses distinct from the rest of their holy writings, considering them as the basis of their Theocracy. This division of the Hebrew Scriptures, and the great points of Hebrew history and of Hebrew faith, are clearly recognised in the New Testament. Christ and His apostles uniformly received the Scriptures as Divine, and always admitted or assumed that the religion of the Jewish Scriptures was from God. They acknowledged that a Divine revelation was given to Abraham and Moses, and that the Law was of Divine authority. See Rom. vii. 22; ix. 4; Acts iii. 13; John i. 17; iv. 22; v. 39, 45—47; viii. 56; xix. 36; Matt. xv. 4; Mark xii. 24—26; 2 Cor. iii. 7; ix. 8, 9; Gal. iii. 18. These texts are referred to as specimens. It is not deemed necessary here to produce them, especially as we shall have occasion hereafter to consider a few of them apart. In them we find our Lord and His Apostles ascribing the ancient Jewish Scriptures to the Holy Ghost,

and teaching that the Gospel is but the fulfilment of the Prophets. If we admit the authority of our Lord as a Divine Teacher, then the authority of the Pentateuch is established. And if we deny His authority, how can we be Christians?

I. The threefold division of the Old Testament was expressly recognised by Jesus Christ and His Apostles. We find Him worshipping in the Jewish synagogues, and taking part in the reading and expounding of their Scriptures, and receiving, as Divinely inspired Scripture, just what the Jews received and delivered to Him as such. He affirmed that their books were written by the Holy Ghost (Mark xii. 36). He claimed to be received as the Messiah, on the authority of the prophecies contained in these books. He referred to these books as "the Scriptures," and commanded or commended the Jews for searching them. He also said the Scriptures "must be fulfilled;" "the Scripture cannot be broken." "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "It is easier for heaven and earth to pass, than one tittle of the law to fail." (Luke xvi. 17; Matt. v. 18; John x. 35.)

II. The allusions to the five books of Moses are so numerous in the Prophets, Psalms, and sacred writings of the Jews, from Joshua to Malachi, that it is clear the Pentateuch, very much as we now have it, was extant and

highly valued, and generally known during the whole period of their national existence, from the death of Moses to the end of the Prophets. And in so far as the books called Apocryphal are to be regarded as true histories, the same proof is to be derived from them; and from Josephus we know the books of Moses were received with the greatest reverence in our Lord's day. And in all these quotations or references to the books of the Pentateuch they are mentioned directly or indirectly as the production of Moses, and spoken of as a true history of their nation, and entitled to the profoundest respect, because they constituted *the Law of Jehovah,* which was the gift of heaven by Moses. It cannot be denied that the canon of the Old Testament, as received by the Jews in our Lord's day, was the same that we now have. Josephus, Philo, and a host of ancient writers, are full and positive on this point. These writers agree in telling us that the Jews received these identical books of Moses as a part of their sacred canon, and that they regarded them with the greatest reverence. Josephus expressly states that the canon which he sets down was the received canon of all Jews, and that they all would contend for it to the death, and that none had ever dared *to increase or diminish or change them.*—*Josephus Contra, Ap.* i. 8.

III. In the New Testament we find at least 639 references to and direct quotations from the Old Testament. These quotations are from almost every book in the Old

Testament. *Ninety* are from the Pentateuch, besides more than *one hundred* other references to it. Ancient types, history, and prophecy, are explained by these references and quotations. They may be divided into prophetic, demonstrative, and illustrative. They refer to the Messiah and the Gospel dispensation, and are applied to Christ or some event of His history or of His kingdom. (See Matt. iv. 15, 16; John vi. 45; xix. 36; Heb. xii. 20; Rom. x. 18.)

IV.—Our line of argument here (to prove that Moses wrote the Pentateuch, that it is a real history, and was written by inspiration) would be in the following style, and comprehend all the evidences that we have already cited in a previous chapter on the genuineness and authenticity of the five books of Moses, namely—

1. Moses claims himself that he wrote these books. (Exod. xvii. 14; xxiv. 4—7; xxxiv. 27: Numb. xxxiii. 2; Deut. xxxi. 9, 19—24, &c.)

2. Almost all the writers of the Old Testament ascribe the Pentateuch to Moses (Josh. i. 7, 8; viii. 31—35; Judges iii. 4; 2 Kings xxiii. 25; 2 Chron. xxx. 16; Neh. i. 7, 8, *et al.*)

3. The unanimous and uncontradicted testimony of antiquity.

4. The internal and external evidences—as of language, nature of customs alluded to, and of the doctrines taught, &c., &c.

5. The whole historical existence of the Israelitish people rests upon the authority of the Pentateuch, and demonstrates that they emanated from Moses.

6. All contrary hypotheses are self-contradictory and entirely without foundation, while all the difficulties involved in the genuineness and authenticity of these books are susceptible of satisfactory answers, or there are satisfactory reasons why we are not able as yet to give a solution to them.

7. Christ and His Apostles confirm the authority of the Pentateuch by referring to these books as having been written by Moses, and as being Divinely inspired and authentic. (Matt. xix. 7; Luke xvi. 29; xxiv. 27; John i. 17; vii. 19; Acts iii. 22; xxviii. 23; Rom. x. 5, *et al.*)

V.—These are the sources of evidence usually employed in conducting this argument. They are to be found in so many books that authorities are not called for. We dwell only upon the last, for we hold that the strongest and the most conclusive proof of the authority of the five books of Moses that can be given is the testimony of Christ and His Apostles. To us as Christians this is certain, conclusive, final. Christ Jesus came to bear witness of the Truth. He is Himself the Faithful and True Witness. The fulness of the Holy Ghost dwelt in Him. He is the TRUTH itself. Nay, He is God manifested in the flesh. How, then, can there be any mistake in His teachings, or any error in His confirmation of the authority of the Old Testament? It is

not necessary here for us to allude to the proofs of His Messiahship nor of His Divinity. We are perfectly sure that He is the chief corner-stone, elect and precious, and that the faith which rests on Him rests on the everlasting Rock. How, then, did He receive and treat the books of Moses? His word is truth. And do we not find Him everywhere speaking of the collection of sacred writings—namely, "The Law, the Prophets, and the Psalms," which the Jews in His day called the Scriptures—as *the Word of God?* Did He not uniformly regard the Scriptures in this light? He quoted them and referred to them as *true*, and as clothed with Divine authority. Even this seems to be admitted by Bishop Colenso, but then in such references he says Jesus Christ was in error, or committed such errors as were common in His day to His most pious countrymen. The sum of Bishop Colenso's remarks on our Lord's quotations from the Pentateuch is to this effect:—that He did it either ignorantly or deceitfully; that is, either because He did not know any better, or He did so in compliance with the popular notions, which He knew to be wrong, but which error he sanctioned by such compliance.

The bishop, however, protests against using our Lord's authority for Moses. He says to use such texts as John v. 45—47; Luke xvii. 26—32; xvi. 29—31; xx. 37, as proofs of the truth of the Mosaic history, is "to bring the sacred Ark itself into the battle-field, and to make belief in Christianity itself depend entirely upon the question whether Moses wrote the Pentateuch or not." And so, indeed, it

seems to us. This is precisely the issue. For our Lord's words do certainly imply that *He believed* in the existence of Moses just as His hearers did, and that *He believed* Moses wrote the Pentateuch, and that his account of historic events in the Pentateuch is true.

The bishop's answer to these quotations is—

1. That if our Lord's words are to be understood in "their most literal sense," they can be applied only to *certain parts* of the Pentateuch, for that most Christians admit that the last chapter of Deuteronomy, for example, could not have been written by Moses. Now, is not this an entire evasion of the force of the passage? Our Lord does not say that Moses wrote an account of his own death. He alludes to him as the author of the Pentateuch, and as the great legislator of the Jews, and says that he wrote of Him. And He claimed that He himself was greater than Moses, and that, therefore, the Jews should believe in Him as the Messiah of whom Moses wrote. The Jews of our Lord's day did not believe that Moses wrote the account of his own death, nor do we. The last chapter of Deuteronomy we have already explained to our entire satisfaction, and we hope to the conviction of our readers. The few connecting and explanatory words and passages added to the Pentateuch by Joshua, Samuel, or Ezra, do not in any wise affect the great and substantial question of its authority.

2ndly. The bishop alleges that our Lord used such expressions merely out of accommodation to the popular lan-

guage and opinions of the Jews, just as He speaks of God "making His sun to rise," &c., &c. And,

3rdly. That our Lord's character as the Son of man was not *infallible*. He professes to believe that it is consistent with our Lord's Divinity to say that when "He took our nature fully, and voluntarily entered into all the conditions of humanity, and among others into that which makes our growth in all ordinary knowledge *gradual and limited*, 'Jesus increased in wisdom as well as in stature.' It is not supposed that, in His human nature, He was acquainted, more than any other educated Jew of the age, with the mysteries of all modern sciences; nor, with St. Luke's expressions before us, can it be seriously maintained that, as an *infant* or *young child*, He possessed a knowledge surpassing that of the most pious and learned adults of His nation upon the subject of the authorship and age of the different portions of the Pentateuch. Why should it be thought that He would speak with certain *Divine* knowledge on this matter, more than upon other matters of ordinary science or history?" (Preface, pp. xxxi., xxxii.)

We confess that we can scarcely command patience to reply to such a poor, miserable, blasphemous objection as this, coming from a bishop of the Church of England. From *Strauss* or *Voltaire* we could answer it. But what shall we say to it from a man who professes to believe in the Nicene Creed and the *Thirty-nine Articles?* who professes to believe in the Miraculous Incarnation, the Divinity, and the Atonement of the Lord Jesus Christ?

It is difficult, indeed, for us to know what reply to make, for we are not certain as to what he would say. It is so far from plain English to us that its meaning is extremely doubtful. The best interpretation we can make of it is,—

1st. That the bishop considers our Lord *as a mere man, and nothing more.* He places Him on an equality with any other educated Jew of His day, and seems to think that he has done a great deal when he has admitted Him to such a position. We are told our Lord had no more knowledge or authority to decide upon "the authorship and age of the different portions of the Pentateuch, than the most pious and learned adults of His nation!" Where did Bishop Colenso learn that Jesus was educated as were the most pious and learned adults of His nation in His day? When He taught in their synagogues were they not astonished, and said, "Whence hath this man this wisdom and these mighty works. Is not this the carpenter's son? Is not His mother called Mary? and His brethren James and Joses, and Simon and Judas? And His sisters, are they not all with us? Whence then hath this man all these things?"—Matt. xiii. 54—56. We know whence He came and who He was, and whence He had all these things; but according to Bishop Colenso's own showing, he does not know. He cannot explain how this carpenter's son, whose mother was called Mary, had such a knowledge of letters and of Hebrew law and literature as to be on an equality with "the doctors in the Temple," even "the most pious and learned adults of his nation."

2ndly. We would respectfully ask the Bishop of Natal to tell us when Jesus passed from "His infancy and young childhood?" Was it in His infancy He uttered the words quoted at the head of this chapter? Was it always in His mere human nature alone that our Lord bore attestation to Moses and his writings? Or does the bishop mean that His Divine nature had its "infancy and young childhood" as well as His human? Was it not in His full manhood and in the plenitude of His wisdom, and when engaged in fulfilling His mission as the prophet Messiah, that He referred to the Scriptures, and quoted the writings of Moses? When should He have spoken with infallible authority, if not when actually engaged in preaching to the people, and in asserting and proving from their own Scriptures that He was the long-promised Messiah? When was He endowed with *supernatural* power if not then? How is it possible for us to believe that Jesus uttered or countenanced in any way historical untruth, when He was proving his Divinity by his miracles? We prefer to believe still in the infallible authority of the Great "Redeemer of God's elect," and say with the Apostles rather than with Bishop Colenso: "Now we are sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God" (John xvi. 30).

3rdly. There is, moreover, a most conclusive reason why our Lord should have spoken "with certain *Divine* knowledge on the matter of the Pentateuch rather than upon other matters of ordinary science and history." He may have

been "expected to speak about the Pentateuch in other terms than any other devout Jew of that day would have employed," if those terms were not correct. For we find Him repeatedly correcting the interpretations which the Scribes and Pharisees had put upon the Law of Moses. A large part of His preaching was to correct the abuses that had grown up in the Hebrew Church. But although we find Him in many instances correcting their traditions, we nowhere, not in a single instance, find Him intimating that they were in error for believing in Moses, or for believing that he wrote the Pentateuch, and foretold the Messiah. There is not a single instance, nor a syllable like this. Besides, our Lord knew all things: He knew Judas was a devil from the beginning—He knew what was in the hearts of His hearers; and we cannot believe He would leave them under a false impression as to Moses. We cannot reconcile such an opinion with His honesty or perfect character.

Again, He spoke of Moses with a specific and avowed purpose—namely, to show that Moses in whom they trusted would accuse them and condemn them for not believing in Him as the Messiah.

Thus, we do see why He should have spoken with a "certain *Divine* knowledge" about the author and truthfulness of the Pentateuch rather than "upon other matters of ordinary science or history." But where or when did our Lord speak of science or history, and not speak the truth? When or how did He ever mislead His hearers, or teach them what was not true? The Bishop of Natal may

teach his Zulu disciples that Moses is a myth, and the narratives of the Bible not historically true; but we must be allowed to believe in Jesus Christ, in Moses, and the Prophets, and in a great and precious salvation through Him according to the teaching of the Law and the Prophets.

Let us now take another passage—namely, from Matt. xix. 3—9, inclusive:—"The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

Observe here,—1. Jesus, instead of answering out of the depths of His own wisdom, or from His own ineffable authority, as He might have done, refers His inquirers and hearers, as He almost always did, *to the Word of God.* In

this case, He decided neither for Shammai, nor Hillel, but for Moses. How can we have a more striking proof of the value which we should attach to the writings of Moses, than our Lord's example of referring every question propounded for solution to the authority of the written Word? It was in this way, also, He answered the devil in the temptation in the wilderness. "It is written," says He, and quotes from the Pentateuch—namely, Deut. viii. 3. And just so here, in the *fourth* verse, He says, "Have ye not read?" and then quotes from the Pentateuch; and quotes from the Pentateuch as the work of Moses (see verses 4—9).

2. Observe, also, how our Lord distinctly recognises the book of Genesis as the work of Moses, as inspired, and as of Divine authority, by quoting from the first and second chapters.

3. He also acknowledges it as a literal narrative—a true history. The laws of the Hebrews were not myths or fables. Their laws of marriage and of divorce were as much realities as are those of England, and were as far from being mere parables as ours. And our Lord distinctly refers to the recorded facts in the book of Genesis as literal and true historical events for the origin, nature, and authority of these laws; and though He has occasion repeatedly to correct the interpretation put upon these laws by the Scribes and Pharisees, yet He never charged them with having corrupted the text of the laws, or with attaching to it an authority that did not belong to it. And hence

our Lord was either ignorant of the truth as to the origin of the Pentateuch, or he was so dishonest as not to correct, but knowingly admit, the truth of the prevailing opinions of the Jews as to its genuineness and authenticity; or else the writer was Moses, and he was inspired, and the facts recorded are true, and the Pentateuch is a part of the inspired Word of God.

It may add to our understanding of this reference, if we consider our Lord's words, "*From the beginning it was not so,*" as a direct naming of Genesis. You know the Jews called the names of their books from the first word of each. Genesis they called "*Bereshith,*" which is the first word in Hebrew, and means "*in the beginning,*" as we have it in our version. And it is the opinion of some learned men that our Lord said, "*In Bereshith,*" that is, *in Genesis,* it is not so. There was no divorce between Adam and Eve, nor did God create several women for one man. The authority to which He appealed was the first and second chapters of Genesis, and to Genesis as the work of Moses.

The very same kind of reasoning must be applied to our Lord's references to Abraham, Lot, Noah, the Flood, and the burning bush, and to the manna, the brazen serpent, and to Jacob. He spoke of Abraham, Isaac, and Jacob, of Noah and Lot, as persons whose history was well known and true. And it will scarcely be denied but that the original history of these men to which He alluded is the history of them which we have in the Pentateuch. He argues the

resurrection of the dead from what Moses heard at the burning bush (Luke xx. 37), which is a reference to Exod. iii. 1—6. He cites the history of Noah, and the coming of the flood, and the escape of Lot from Sodom, and says, "Remember Lot's wife," as a warning to be prepared for death or for the end of the world (Luke xvii. 28—32); and argued the perpetuity of marriage and the sinfulness of divorces as generally granted among the Jews in his day, from the Law of Moses as given in the Pentateuch, and as founded upon the law of God as given at the first creation. And in all such cases His argument really was: "Did not Moses give you the law? (John vii. 19.) And as you profess to abide by his law, so your own judge condemns you." It is a departure from common sense to say that our Lord, in such allusions, referred to fables or parables. He alludes to these great events as truly historical events, and received the history of them as true in the sense in which it was received and known to the Jews around Him at that time. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John iii. 14). Now, is not this a direct reference to the *twenty-first* chapter of Numbers? And is not the history of the serpent that Moses made and lifted up on a pole a true history? If our Lord's words do not mean that He recognised that passage of the Pentateuch as the literal historical truth, then we confess ourselves unable to understand either Greek or English. "Even so must the Son of Man be lifted up," implies the same literal meaning as to the original illus-

tration that obtains as to His own death. These words imply both the literal fact of what Moses did and of our Lord's death, and also the very manner of it.

And so in our Lord's reference to the manna, in John vi. 30—32, 46, 47. He appeals to "as it is written," namely, in the Psalms and in the Pentateuch. "Our fathers," said they, "did eat manna in the desert, as it is written." "And Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven" (verses 31, 32). The meaning of which is, that Moses was the mere agent, or that the bread which he did give them was merely for the body which perishes, and not adapted to their souls. And hence, says He, "My Father giveth you the true bread from heaven," namely, the Gospel by me. "I am the bread of life;" that is, the bread that produces life. Salvation is by my doctrines and the benefits purchased by my death, of which the manna in the wilderness was a type or emblem. "Your fathers did eat manna in the wilderness, and are dead" (verse 49). Now, was this a fiction, or was it fact? Was it a mere myth or parable, or was it literally true? Can any one believe our Lord regarded it in any other light than as a true history that He was alluding to? We do not see how it is possible to get rid of the authority of our Lord for the Mosaic writings, but by denying His own authority; for if the history of the brazen serpent is a myth, then why should we not say that the history of the Son of Man on the cross is also a myth? If the history of the

manna in the wilderness is a parable, why is not the whole life of the Son of God—God's greatest gift to us—a parable also?

Again, "*Do not think that I will accuse you to the Father*" (John v. 45—47); that is, I will not follow your example. You have brought charges against me. You say I am guilty of breaking the law of God in two cases; namely, in regard to the Sabbath, and in making myself equal to God by calling myself the Son of God; and the penalty of the law in such a case is death. Such is your law for the offence of Sabbath-breaking and of blasphemy. And your law was given to you by Moses. And I might imitate your example, and accuse you of many most grievous violations of the law of God; but I shall not now do so. *There is one,* however, *that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he* WROTE *of me. But if ye* believe not his WRITINGS, *how shall ye believe my words?*"

Here observe—1. The Jews admitted the authority of Moses. He was received as a real lawgiver and historian. He was their great prophet. And our Lord agrees with them that Moses was to be obeyed; and charges it upon them that, as they did not obey Moses, they were rebellious children, and did not believe in Him as the Messiah.

2. The reason why the Jews did not believe in Christ was that they did not believe the testimony of Moses was to be applied to Him. They did not deny the inspired authority of Moses, nor say that he had not written con-

cerning the Messiah. They admitted all this, but they did not admit that what Moses wrote was fulfilled in Jesus. Their error was in not applying the testimony of Moses.

3. Our Lord appeals to their own Scriptures, and to Moses in particular, for proofs of His Messiahship. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John v. 39). "For had ye believed Moses, ye would have believed me, for he wrote of me" (verse 46). Let us repeat:—

1. Here we see the Jews, then, had and acknowledged the Divine authority of the Scriptures, that is, the books or writings of the Old Testament.

2. We find *Moses* specially named, and his *writings* recognised, as a part of their holy Scriptures, and of equal authority with the writings of the Prophets and the Psalms.

3. These Scriptures were supposed to teach the way of eternal life, that is, the reality of a future state, and the way to attain eternal blessedness.

4. Our Lord boldly affirms these Scriptures "testify of Me" (Himself), and then particularises the testimony of Moses. "He wrote of Me:—Had ye believed Moses, ye would have believed Me." As if He had said, Moses clearly foretold my coming, and commanded you to hear Me. Moses wrote of the Messiah by promises, prophecies, types and figures. For example: Gen. iii. 15; xii. 3; xlix. 10; Deut. xviii. 15.

From which texts, and from our Lord's reference to them, it is clearly seen—

First. That we should study the *whole Bible,* and take all its parts together; and that the result of such a study rightly conducted would be the establishment of our faith in Jesus as the Messiah. If we reject the testimony of Moses, we may for the same reason reject that of Isaiah. If one part of the Bible is to be regarded as a mere fiction or parable, why not all the rest? *If ye believe not the writings of Moses, how shall ye believe the words of Jesus Christ?*

Secondly. Our Lord distinctly acknowledges the inspiration of Moses, and refers to his writings as true history. He builds his religion upon the truth of the *historical writings of Moses,* and appeals to them to prove that He was the Messiah. If we believe Moses, our Lord says, we should also believe in Him. If, therefore, we believe the New Testament, we must also acknowledge the Divine authority of the Old Testament. If we believe in Jesus Christ, we must also believe in Moses, for Moses wrote of Him, and He spoke of Moses.

Again, let us take another passage, where our Lord quotes the authority of "The Law," "The Prophets," and "The Psalms," in His discourses with His disciples after His resurrection from the dead. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all

the prophets, he expounded unto them in all the Scriptures the things concerning Himself. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" Luke xxiv. 25—27 and 44—46.

It seems to us impossible not to see that these verses give Divine authority to the Old Testament Scriptures just as they were in use among the Jews at that time, and that the denial of the references to Christ's death and glory in the Old Testament is a denial of His own teaching in the New Testament. In this chapter of Luke we have a brief account of two sermons preached by our Lord *after His resurrection,* and the *text* in both cases was from the Scriptures. He expounded what was "written in the Law of Moses, and in the Prophets, and in the Psalms, concerning *Him.*" "And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning Himself." Remember, the Preacher here is the Lord Jesus Himself, after His resurrection from the dead. His congregation, in the first case, was composed of the two disciples on their way to Emmaus; and, in the second instance, He preached to the eleven gathered together in Jerusalem. At His first appearance among them they were terrified and

affrighted, but having assured them that it was He—having shown them His hands and His feet, and having eaten with them—He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in *the Law of Moses, and in the Prophets, and in the Psalms, concerning me.* Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:" (verses 33—47.)

Here we must observe—

First. Our Lord appealed to the Word of God as the only standard, and specifies the "things written in the Law of Moses" concerning Himself. And we have already shown that the Word of God thus appealed to as composed of the Law of Moses, the Prophets, and the Psalms, was substantially just what it is now. In every essential particular the Law of Moses was then the Pentateuch, just as we now have it. The Jewish Canon then was identical with our Old Testament. In all our Lord's controversies with the Scribes and Pharisees, there never was any dispute about the received text of the Law, nor any disagreement as to the authority of Moses. And in explaining the proofs of His Messiahship and the nature of His kingdom to the Jews, and in instructing His disciples how and what to preach, our Lord always referred them to the Scriptures. He taught them to receive and rely upon the Scriptures as the revealed will of God, and as the "only rule of faith and manners,"

"teaching us what to believe concerning God, and what duty God requireth of us."

Secondly. Our Lord's example is therefore a positive and satisfactory proof that the Scriptures are *genuine and authentic;* that is, were written by Moses and the Prophets, and that they are true records. He quotes them, and cites their authority as the truthful writings of the men whose names they bear.

Thirdly. Our Lord's reference to the Old Testament Scriptures also proves that they were *Divinely inspired;* that is, that their authors wrote them as they were moved thereto by the Holy Ghost. He tells His disciples that His sufferings and death were a fulfilment of what was written in the Law, and in the Prophets, and in the Psalms concerning Himself. Now these men had lived, some of them, a thousand years before, and could not have written truthfully of what He was to suffer and do unless they had been inspired of God to do so. It would lead me from my point to dwell here on the Messianic fulness of the Old Testament; but it is clear that Moses and all the Old Testament Scriptures are referred to by our Lord as having reference to Himself. The great distinctive promise of the whole of the Old Testament was that of a Messiah to come. From Moses to Malachi we have the voice of prophecy sounding along the centuries, like sweet voices along the aisles of the temple of God on Mount Zion, all telling us of Christ who was to come. They all testified of Him.

Fourthly. And hence, in the fourth place, we see that the

ancient Jews had the same Gospel that we have—essentially one and the same religion. If, therefore, Moses is not to be believed, neither is Christ. But Christ is the Son of God, and the Saviour of sinners; and as He recognised Moses as the writer of the Pentateuch, and its history as true, and the writings of Moses as inspired, we believe Moses and his writings because we believe the words of Christ Jesus. "They have Moses and the Prophets: let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 29—31).

X.

THE PRESENT TRIUMPHANT POSITION OF THE QUESTION.

"We have not so much evidence, by a great deal, nor evidence so direct, to show that the *Dialogues* ascribed to Plato are really his work, or that the treatise *On the Sublime* is the work of Longinus, or that Virgil wrote the *Æneid* and the *Georgics*, nor that *Othello* is the genuine work of William Shakspeare, as we have to show that Moses, the adopted son of Egypt's royal house, the Hebrew-born protegé of Pharaoh's daughter, the Emancipator and the Legislator of Israel, did really write, and did deliver for safe keeping to the sacerdotal tribe in his nation, as his own work, his great legacy to his countrymen—THE PENTATEUCH—substantially as we now have it."

The Pentateuch and its Assailants.

"The integrity of the records of the Christian faith is substantiated by evidence, in a tenfold proportion, more various, copious, and conclusive, than that which can be adduced in support of any other ancient writings."

ISAAC TAYLOR.

WE add to the above mottos of this chapter the following testimony of a previous generation, because it is as clear and strong as it can be put, and shows us how this question was regarded on the Continent a century ago. "The legislator of the Jews was the author of the Pentateuch—an immortal work, wherein he paints the marvels of

his reign with the majestic picture of the government and religion which he established. Who before our modern infidels ever ventured to obscure this incontestable fact? Who ever sprang a doubt about this among the Hebrews? What greater reasons have there ever been to attribute to *Mahomet* his Alcoran, to *Plato* his Republic, or to *Homer* his sublime poems? Rather let us say, What work in any age ever appeared more truly to bear the name of its real author? It is not an ordinary book, which, like many others, may be easily hazarded under a fictitious name. It is a sacred book which the Jews have always read with a veneration that remains after 1700 years' exile, calamities, and reproach. In this book the Hebrews included all their science; it was their civil, political, and sacred code; their only treasure, their calendar, their annals; the only title of their sovereigns and pontiffs; the alone rule of polity and worship; by consequence, it must be formed with their monarchy, and necessarily have the same epoch as their government and religion," &c. "*Moses speaks only truth, though infidels charge him with imposture.* But, great God! what an impostor must he be who first spoke of Divinity in a manner so sublime, that no one since, during almost 4000 years, has been able to surpass him! What an impostor must he be whose writings breathe only virtue, whose style, equally simple, affecting, and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether Divine."—*Abbé Torné,* from a Sermon preached by him before the French King in Lent, 1764.

As we believe, with the *Westminster Review*, that "the Pentateuch lies at the foundation both of the Jewish and Christian religions," we have earnestly, in our humble way, contended for its Divine authority in the preceding chapters. We are fully convinced that the same principles that are applied to the Pentateuch by De Wette, Vater, Ewald, and Colenso, may be applied to the Gospels; and if successful in destroying our faith in the Pentateuch, then the whole foundation of revealed truth may be overthrown. The different parts of the Bible are so interwoven together, the Old Testament and the New Testament are so essentially one, that to invalidate any one portion is to throw discredit upon all the rest. If Bishop Colenso is correct in undermining the authority of the books of Moses, then all the historical books of the Bible are unreliable. The question is simply: *Have we a Bible or no?* The issue is plainly one that affects the material points of our holy religion. It cannot be regarded by any thinking man, much less by any Protestant Englishman, with indifference. And in order that it may not appear that we overstate our fears, or are timidly cautious, we beg the indulgence of our readers for introducing the following quotation from the *Quarterly Review* (January, 1863, pp. 105, 106): "What we have to dread in these days is not the open assault with axes and hammers upon the dykes which guard our pastures from the flood, but a quiet, gentle, insensible process, by which they are to be gradually undermined. Let all moral restrictions upon passions and acts remain for a time undis-

turbed. It would startle and frighten society to attack them first. Begin with loosening the restrictions imposed (imposed by God Himself) upon man's theology. Thus you may enlist on your side intellectual men of moral conduct. These restrictions are found in our creeds. To these we were pledged in our baptism. Represent these, not as conditions and limitations of thought revealed and established by a Divine hand, but as metaphysical speculations of men, ingeniously excogitated and arbitrarily imposed. Then proceed to some nearer outwork. Do not openly attack, but explain it away. Come at last to the Scriptures. Do not repudiate, do not condemn; but 'hint a doubt, and hesitate dislike' on the nature of their inspiration. Pick a hole here, undermine a foundation there; throw a mist of conjecture over the whole field of interpretation; keep carefully within due bounds of outward respect; and even profess to admire, lest alarm be given. And then, as one most essential bulwark of definite objective truth, sap away the definiteness of the language. Represent it as careless, unclassical, ungrammatical, destitute of precision, illogical, the clumsy human enunciation of uneducated men, not masters of their thoughts or of their feelings; and the Bible will be thrown aside. What becomes of Inspiration, or Revelation, if the symbols employed to reveal are a mass of confusion?"

The greatness of the danger of which we are warned by the *Quarterly* is the more imminent, when we remember that our Lord in one of His parables tells us that the

"sower sowed good seed in his field, but while men slept his enemy came and sowed tares among the wheat," and that the tares could not afterwards be altogether rooted out, lest the wheat should be injured. Now, we know historically that this parable-prophecy of the condition of the Christian Church has been literally fulfilled from the earliest times to the present moment. The Church of Christ has always been in a mixed condition. Never absolutely pure or perfect. Never without tares. Even one of the Apostles was a traitor. And as soon as our Lord's Evangelists went forth to preach the Gospel of the kingdom—to sow the good seed—Satan also went forth to sow tares. And where the good seed took root and grew, there also we find tares. Witness Ananias and Sapphira, and Simon of Samaria and Demas. The great enemy of truth has always been active in diffusing error or heresy throughout the Church. And as to each age of the Church seems to have been assigned the work and privilege of developing some great doctrine or distinctive grace,—that is, of making it more prominent,—so also in each age the forms of error have been varied, and each age has required its peculiar treatment at the hands of those whom God raised up in it. The grand feature of the Old Testament was the promise of a Messiah to come, and the duty of the Old Testament Church was to keep alive this expectation, and prepare the world for its fulfilment. The distinctive feature of the New Testament was the promise of the Spirit of Truth to abide with the Church. In the early ages of Christianity

the great work, under the guidance of the Spirit of God, was to spread the Gospel, and prove that Jesus was the Messiah out of the Scriptures, and answer the objections of the Jews and Pagans to the Gospel. In those days the canon of Scripture was settled, and the terms of salvation clearly defined. And afterwards, when Christianity had a place in the world, then our Lord's Divinity was to be tried by errorists, and be the more fully stated in our articles of faith, as by Athanasius and his co-labourers. But farther details are not necessary. In our own days we have Atheism, Scepticism, Pantheism, or Neology, and a thousand other "isms and ologies," which may well come under the Apostle's sweeping denunciation of "damnable heresies;" but the most dangerous tares are those that are sown by the enemy clothed in robes of light, and in the Church itself:—

> "When devils will their blackest sins put on,
> They do suggest at first with heavenly shows."—OTHELLO.

If it be as the *Quarterly* (January, 1863, p. 100) says, that the English Church is at present utterly "powerless to exercise authoritatively its office as a witness and keeper of holy Writ," then the greater the necessity for those who are outside of its pale to stand up for the Word of Truth. We stop not here to inquire what may be the meaning of this remarkable declaration of the *Quarterly*, nor to consider how the Church of England has become thus powerless; but must content ourselves with

saying, Surely it is a strange and a most melancholy thing for a great Protestant Church like that of England to have lost the power of exercising its office authoritatively as *a witness and keeper of holy Writ;* and if it has not power to be a witness for holy Writ, what has it power to do?

In the preceding chapters we hope we have succeeded in making it plain that we are the advocates of the largest possible liberty in regard to religious faith and worship—that we believe in absolute equal religious liberty for every human being—and that we plead for liberty of speech and the freedom of the press and the rights of conscience;—that we are utterly opposed to any persecution for opinion. But we hold that it is altogether a false notion of liberty, and a false charity, to excuse the revilers of Revelation from the charge of persecution, and fasten on its defenders only the odium of being fanatics or bigots. We ask for fair play. We would not have any civil disabilities, neither pains nor penalties in any shape, laid upon a man for his opinions.

We are persuaded that Christianity conquers by the truth in love, and not by Cæsar's armies or edicts; and we are fully persuaded that a thorough and candid examination of the Holy Scriptures will show that the highest scientific acquirements, and the results of the profoundest learning, are altogether compatible with a devout and intelligent belief in their entire truthfulness. "It is," says the *Quarterly*, "the will of Providence, for purposes into which we need not enter, to place us constantly under the necessity

of choosing between two alternatives—deliberating, and weighing, and deciding, amidst conflicting probabilities." "The great result of Biblical criticism is, to increase the dubiousness of Scripture in many unimportant points, but also to multiply our views of possible meanings, and, above all, to increase our responsibility, test our honesty, stimulate our industry, exercise our discrimination, and try our hearts, by opening to us a wider field of comparison between readings, interpretations, and authorities, and requiring of us a more frequent selection and decision between contending arguments. But it does not end in indistinctness; rather it enriches our knowledge by multiplying points of view." "The blank ignorance with which we regard the Sinaitic inscriptions is not to be confounded with the balance of doubt between two possible interpretations of a Greek tense. An illegible MS. is a very different medium for information from two legible MSS. with two readings." But as *Bentley* said of the formidable phantom of textual criticism, the 120,000 various readings of the New Testament, so we may say of the thousand objections, more or less, that are arrayed against the historic verity of the sacred Scriptures, always bearing in mind that an "unintelligible jargon" is not the same thing as a grammatical sentence which, by the laws of grammar, is capable of having two meanings; for there is "a vital distinction between what is doubtful and what is vague; uncertain, but not obscure." But we cannot allow *Bentley's* remarks to escape us on account of this digression: "You may choose out of the

whole 120,000 various readings as awkwardly as you will—choose the worst, by design, out of the whole lump of readings—and not one article of faith or moral precept is either perverted or lost in them. Put them into the hands of a knave or a fool, and even with the most sinistrous and absurd choice he shall not extinguish the light of any one chapter, or so disguise Christianity but that every feature of it will be still the same." We are perfectly sure that the foundations of our faith can bear the most searching scrutiny; there should therefore be no alarm, no suppression, no concealment, no persecution. Every acquisition of true science and of high scholarship, when properly understood, will only tend to deepen the lines of truth already engraven, to remove doubts, and to strengthen confidence, and increase our joy as we walk in the light of God. "The haunted chamber of German theology," which has thrown its bewitching spell over Bishop Colenso's eyes, requires only to be unlocked and thrown open to the light, and its fascinations and terrors shall be felt and feared no more.

It deserves to be noticed, that if Moses did not write the Pentateuch, or if it is not true, then it is the production of a clever impostor; but if it is the work of a clever impostor, can it be supposed that such an impostor would have been guilty of putting such gross absurdities into it as Bishop Colenso says he has found in the Pentateuch? The very matters, therefore, which Bishop Colenso deems sufficient to destroy the credibility of Moses, and which lie open on the very surface of his books, are "a sufficient answer" to his

objections. It is impossible to conceive that a clever author would have allowed such absurdities to escape him, if he had been writing a fiction. These alleged absurdities appear in the narratives as a matter of course, and excite no surprise, and are never apologised for, nor is any doubt ever expressed as to their being believed and received as true. Whenever a multitude of incidents come into review in a narrative, imposture and falsehood generally commit themselves; but however numerous the circumstances may be, if the narration is a simple history of facts by an honest eye-witness, all will hang together, and, when understood, be in complete harmony. It is palpable, moreover, that the writers of the sacred Scriptures did not intend or expect that their language should be interpreted merely by captious logicians or by geometricians. They did not write as lawyers, who provide against every possible misconstruction or misconception of their words by opposing counsel. They were themselves honest, plain, whole-hearted men—men of common sense; and they wrote as if they expected honesty and common sense to be employed in interpreting their meaning. And in all this it seems impossible there could have been any imposition or forgery. The sacred narratives everywhere bear the stamp of one telling the truth, heedless of consequences; in fact, as if the writers never suspected that any one should ever doubt of their truth. We cannot help thinking that if they were conscious of making pretensions that were not true—that if they knew they were impostors, and had any suspicion of ever falling into the hands

of such critics as the Bishop of Natal—they would have adopted a very different style of writing from the one they employed. On the contrary, we find everywhere undesigned coincidences of honesty and truth—we find the stamp of truth in every particular of their writings, both as to what they omit and what they relate; and as to the nature of the facts they describe or the truths they reveal, as well as to the manner in which they make their records.

Again, we beg leave to remind Bishop Colenso, as "a man of figures," that facts are stubborn things. They must be met and refuted, or admitted as true. "One fact," says the proverb, "is worth a bushel of arguments." And "Christianity," says a recent writer on the Pentateuch (Isaac Taylor), "is a vast congeries and complicity of facts; it is the casual centre of numberless radiating lines; it is the spring of thousands of springs. Remove it from its place, and the entire structure of modern history crumbles into dust;—a chaos is left to us as our future inheritance on the wilds of time. If there was no William of Normandy, and no landing of his knights on our shores, or no Charles Martel, or no Mahomet, or no Justinian, or no Charlemagne, then, when you have reduced these imagined substances to their proper condition as shadows, you must make good the large gaps which this destructive operation has occasioned. You must bring forward a reasonable and an intelligible hypothesis, which shall fit into so many fragmentary facts. There are a thousand facts which are ten thousand times reflected in the mirror of the past, and these now stand before us un-

caused, unaccounted for; they are real, and yet they have sprung out of nothing. It is precisely *this* part of their task that has perplexed, and that now perplexes, those who reject Christianity."

And besides all this, the authorship of Moses implies the literal truth of the history, especially that part in which he speaks of himself and of the things which he did. It is in vain to tell us that such a history is a myth or a parable; for it contains a system of doctrines based upon the history it relates. Even Dr. Davidson admitted in his 'Hermeneutics' in 1843, that if we "strip the Bible of its veritable history, we take away its doctrines also, or reduce it at least to a meagre skeleton, without flesh, and blood, and vitality. We fritter away its contents to a shadow devoid of substance or solidity, where nothing is left but the few moral truths which each interpreter is pleased to deduce from the record. The Jewish religion, as developed in the Old Testament, was unfavourable to myths. They could not have been introduced into the sacred books unless it be affirmed that prophets and inspired men wrote at random, without the superintendence of the Spirit. To intersperse their compositions with such legends is contrary to all our ideas of inspiration, and can only be attributed to them by such as deny their spiritual illumination." Nor is it unworthy of remembrance that Bishop Colenso, Dr. Davidson, and their German masters, Ewald, Vater, *et id omne genus,* are not able to agree either as to when the Pentateuch was written nor by whom. They are divided

into "Elohists," "Jehovists," and "Deuteronomists;" and at one time the same writer is an "Elohist," and then a "Jehovist," and so in self-contradictions are lost. Dr. Davidson has altered the date of the *Elohist* by three centuries in five years. The truth is, the men who had overthrown *Livy, Homer, and Herodotus,* thought they could destroy Moses as easily. But they have found the old Hebrew too strong for them. They have had more trouble with "the servant of God" than with all the Greeks and Romans together, and after they have tried theory upon theory, they find no one that is satisfactory or tenable. They are perpetually changing their ground and the manner of their attack. It is also worthy of note, and perhaps a ground of hopefulness, that several learned men who at first, or in the early period of their studies, questioned or denied the genuineness of the Pentateuch, have after years of more laborious and careful investigation of the whole field of inquiry, and after having gathered up the fruits of the ripest scholarship, openly avowed their conviction that they had been mistaken, and declared that, after all, the Pentateuch is substantially the work of Moses, and is a true history. So Le Clerc, and so in part Richard Simon and Nachtigal, and in a very remarkable manner with the learned Hasse.

And after all that Bishop Colenso and the whole tribe of sceptics have said of the difficulties of the Holy Scriptures, is there not a most overwhelming, overweighing mass of evidence, internal and external, in favour of their authen-

ticity, genuineness, and Divine inspiration? Are we not satisfied to believe, with the Church ancient and modern, Christian and Jewish, with Christ and His apostles, that God did manifest Himself to Moses, and inspire him to write the Pentateuch? Are we not justified before all intelligent men in believing the books of Moses to be a part of the oracles of God, which constitute the Divine Revelation made to man for our enlightenment and guidance into truth? Even if a few errors as to dates, numbers, or proper names have been allowed to get into the text, or are not yet properly translated; or if some difficulties are still found in the Written Word which we have not the means of explaining, is it not enough for us that the nucleus of Divine truth is solid and good? It pleased the Supreme Being to employ men and not angels to write the Scriptures, and they have to come to us through human hands, and are subject therefore to human errors in transmission up to a certain extent—"an extent sufficient to test our hearts, *but not sufficient to cloud any important truth whatever.*"

Have we not, therefore, sufficient evidence to believe in the infallible truth of the Bible in all things Divine? If we have not, what shall we believe? To whom else shall we go? We find the way of life only in the Word of the living God. The Holy Scriptures commend themselves to us on account of their literary and historic evidences, internal and external, and command our consciences by their holy teachings and Divine authority. The Bible, though composed of so many books, and written by so many different authors—authors

who were scattered through a period of at least fifteen hundred years—is essentially one book. It is *one* in its theology, and *one* as to the historic Personality revealed—namely, the eternal God, and one in the great remedial scheme taught for the salvation of men.

As it has not been our design to refer to all the arguments or difficulties presented by Bishop Colenso, so we have not attempted to present even a summary of the evidences in favour of miracles, or of Divine inspiration in general. We may be allowed to say, however, that the antiquity of the books of Moses sets them at the head of all alphabetical writing in the world; while the importance of the various subjects presented in them to the well-being of the human race cannot be denied. The history of the creation, of the introduction of moral evil, and of the peopling of the earth given by Moses is incomparably superior to any other ever offered to mankind. If his history of the beginning of these things—of things that we know to exist, and of which we are ourselves a living part—is not true, where is there a better one? As to the chronology, jurisprudence, geography, history, and philosophy of the first ages of our race, there is no book in the world that is so reliable and deserves our study as much as the Pentateuch. As a historian, philosopher, and lawgiver, there is no name greater than Moses. The law of Moses is, properly speaking, the Law of Jehovah. This indeed is the distinctive title of the Pentateuch. No mere human wisdom has yet been found that could invent such a code of laws as Moses gave the

Hebrews; and whatever the Bishop of Natal, instigated by his Zulu parishioners, may think of the clemency and morality of the Mosaic code, it is historically in evidence that it is far superior to any ever known among the heathen, ancient or modern. We have the testimony of scores of the most learned, able, and impartial Oriental and classical scholars and jurists the world has ever seen, to the effect that the laws of Plato, Confucius, Menu, Lycurgus, Zoroaster, and Mohammed, are not to be compared to those of Moses—*that the Hebrew code is infinitely superior to any other that has ever been submitted to man, except Christianity itself in its completed development, which is, in fact, the Divinely wrought out complement of the Mosaic dispensation.*

In the words of Dr. Adam Clarke: "The Pentateuch is a work every way worthy of God its Author, and only less than the New Testament, the Law and the Gospel of our Lord and Saviour Jesus Christ. Its narrative is so simple, so much like truth, so consistent everywhere with itself, so impartial in its biography, so accurate in its details, so pure in its morality, and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this, also, Moses constructed everything according to the pattern which God showed him in the mount."

SUMMARY.

We have found that free and thorough discussion was called for, and we have pleaded for perfect liberty and freedom in the discussion, without passion or prejudice; that the question at issue is the momentous one of whether we have a sure and certain revelation from God or no; that we have a bishop who went to Africa to convert the heathen Zulus to Christianity, but they converted him to modern Rationalism. We have also heard Bishop Colenso excuse himself, state his views; and then we have considered his objections to Moses and the Pentateuch, and we have found them altogether insufficient to destroy or weaken in the least our confidence in any of the historic books of the Bible. Then we have found all the difficulties of the bishop, and of his co-labourers in the present and in past centuries, *overweighed* by the immense mass of evidence which we have for Moses, and the Law, and the Prophets of God. Next we have briefly presented the reasons why we believe the Pentateuch to be genuine, authentic, and inspired, and particularly the evidence that *Jesus Christ recognised the writings of Moses as genuine, authentic, and inspired.*

Accommodating ourselves, then, to Bishop Colenso's

favourite method, our great sum stands in this way, namely, the Bishop of Natal says Moses did not write the Pentateuch, nor is it to be received as historically true. The proofs alleged for this opinion are, the bishop's *ipse dixit*, that he has found "errors" "contradictions," "human elements," "impossibilities," and "mistakes," and "exaggerated numbers," and the like, in the narrative. His views are supported by the atheists, deists, and infidels in general of the present and of the last century, and in part by a few professed Christian authors like himself. Thus stands the case on the one side. On the other side we affirm that Moses did write the Pentateuch, and that it is a true history, and was written under the inspiration of the Almighty. Our proofs are in the style and manner following: namely, Moses says himself that he wrote the Law (these books of the Pentateuch) at the command of God, and that he rehearsed it to the people, and delivered a copy to the Levites to be kept in the Ark of the Covenant, and that he commanded the Law to be taught to the people, and to be read, publicly read to them once a year in a most solemn manner; and it is in evidence historically that all this was believed and practised by the Hebrew nation from the days of Moses himself. The books of Moses themselves, and the history of the Israelitish people from his day to this moment, are plain proofs of the truth of these things. The testimony of the whole Hebrew Church and of all Israelites throughout the world by their laws, polity, and rites, and of the Christian Church from the beginning, is that Moses is not a myth,

nor is the Pentateuch a fable or parable; but that Moses was a real person, the author of the Pentateuch, and that its history is true, and was written by inspiration. Many heathen writers have borne testimony to Moses as a lawgiver, writer, and founder of the Jewish nation. The Pentateuch is quoted by nearly all the sacred writers as the work of Moses. These quotations begin in Joshua, 1451 years before Christ, and are continued to within 430 years of His coming; that is to say, for more than 1000 years. We are told that the early fathers of the Christian Church quoted the writings of the Evangelists so extensively and so accurately, that if the Gospels themselves had been lost, they could have been rewritten and recovered in every essential statement and doctrine from the quotations made by the Fathers. In like manner, we know that the references to and quotations from the Pentateuch are so numerous and so exact, that the main historical events described in the books of Moses, and the sense of the Law of Moses, might be gathered from the books of the Old Testament, beginning with Joshua and ending with Malachi, even if the Pentateuch itself had perished.

Again, it is in evidence that not only the Jews, but the Samaritans, the neighbouring heathen, and the Mohammedans, have believed in Moses and in his writings, at least so far as to admit his existence as an author.

It is also in evidence that the Pentateuch, in every essential point as we now have it, was in use in the Jewish synagogues in our Lord's day, and was read by the Jews,

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and by our Lord and by His apostles, and was received by them as it was by the Jews, and appealed to as the genuine, authentic writings of Moses, and as a part of the written Word of God. The Great Teacher Himself, both before and after His resurrection, and His Apostles after His ascension, when they were under the inspiration of the Holy Spirit, constantly bore witness to the authority of the Scriptures, and appealed by name to Moses and his writings. And as Moses and the Prophets wrote of Christ, so Christ and His Apostles speak of them, and refer to their writings as genuine, authentic, and inspired—to the very same writings —the identical books composing the Jewish canon then that we receive now. The same books that we receive now as canonical were read every Sabbath-day in the Jewish synagogues in our Lord's time. And our Lord received these books just as the Jews received them, namely, as the writings of Moses and of other holy men of old. And as we have found Him alleging that these writers were witnesses for Himself, proving that he was the long-promised Messiah, and especially citing Moses and his writings in proof of His Messiahship, so we clearly infer that Christ built His religion upon the truth of the writings of Moses. The Old Testament prepared the way for the New. The one was the gloaming, the other the noonday splendour; but all is only one day. The writings of Moses and of the Apostles must therefore stand or fall together.

If we do not believe Moses, we must reject the Psalmist also; for David says, "God made known His ways unto

Moses, and His acts unto the children of Israel;" and Isaiah also, for he says Jehovah led the Israelites "by the hand of Moses;" and Jeremiah too, for he calls upon the people to "remember the law of Moses." And thus it appears, if we believe not Moses, neither can we believe any of the Prophets. Nor can we believe the Apostles; for we hear Peter saying, "Moses truly said unto your fathers, A Prophet shall the Lord your God raise up, like unto me." And we read in the Epistle to the Hebrews, "By faith Moses, when he was born, was hid three months." And we know who has said, "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" We must, then, give up the infallibility of our Lord's character, and the Divine authority of the New Testament, or admit also the Divine authority of the Pentateuch. The issue is as plainly made as it can be put. And if every other argument should fail, the fact that He who is the Truth itself so often and so solemnly quoted the writings of Moses as his writings, and referred to the events described by Moses as true historical events, is a sufficient proof to us of their historic verity. The question, then, is narrowed down to this simple issue: Bishop Colenso and his Rationalistic school say Moses did not write the Pentateuch, nor are its narratives historically true, and, of course, they are not therefore Divinely inspired. On the other hand, Joshua, Samuel,

David, Isaiah, Jeremiah, Peter and Paul, *and Christ Jesus Himself*—the whole Jewish and Christian Churches—have from the beginning declared their faith in Moses and in his writings. Weak and blind, and much to be pitied, is he who can hesitate which to believe. If we receive Christ and His Apostles, we must believe in Moses and the Prophets, for they testify of Christ, and lead us to faith in Him as the end of the Law as well as the substance of the Gospel.

Madame Dacier, in her notes upon the Iliad, has finely said that *Homer* appears greater by the criticisms that have been put forth upon him, from age to age, by the great minds of the world, than by the praises which have been bestowed upon him. Now if this remark be applied to Moses, it would be impossible to measure the praises that belong to him. And if we apply it to the whole Bible, then we should find ourselves in the presence of a pyramid of glory, whose top should literally reach unto the heavens.

"The Bible stands," says the saintly *Payson*, "as some awful cliff that raises itself above the waves of the ocean, and has for ages braved its rage. It is a fortress which for thousands of years has been constantly assaulted by successive generations of enemies; around whose walls millions have perished, and to overthrow which the utmost efforts of human force and ingenuity have been exerted in vain. While one army after another of its assailants has melted away, it remains uninjured. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt oftener than any other book, per-

haps than all other books united; so far from sinking under the efforts of its enemies, its influence is now greater than ever before."

The Bible appears to us like a majestic tree under whose branches our fathers and their fathers found shelter, and walked in the light of God until their feet were trained to walk the streets of the city of God, the New Jerusalem, which is above. Kingdoms and empires, and multitudes of other books, have been swept away to oblivion by the waves of time, but the oracles of God still remain in their essential integrity and power. Some of our holy books are without dispute the most ancient compositions in existence. It is, indeed, probable letters were first employed in their narrations, and that they were originally written in the language first spoken by man after the fall. Be this as it may, the Bible is the eldest offspring of human intellect, the most ancient monument of human literature; and yet it never grows old. As the rainbow bends over us with the same arch, the same curve and colour that it had when it appeared to Noah; as the stars are as keen in their sparkling, and the sun as glorious as when first created, so the Book of God never grows old. It is a sure and certain light to guide us over wild and tempestuous seas, as it has already guided millions before us to the eternal throne above.

According to *Lightfoot*, some of the Rabbis used to say, the Hope of Israel was the Messiah; and that when He should come and raise the dead, that all Israel should be gathered to Him in the garden of Eden, and should eat and

drink, and satiate themselves with the fulness of the world. Then, said they, shall the houses be built with precious stones, the beds shall be made of silk, and the rivers shall flow with wine and spicy oil. He will make manna descend for them, in all manner of tastes, and every one shall find it agreeable to his palate. If he desires *fat* in it, he shall have it. In it the young man shall have *bread*, the old man *honey*, and the children *oil*. This beautiful description of rabbinical expectation concerning the Messiah applies with singular appropriateness to the Word of the living God. For as the compass always points to the pole, so the Bible always leads us to God. It is a chart showing us the right course through life to a blessed immortality. It is a lamp unto our feet, and a light unto our path. In our voyaging over the world there is no book like the Bible; and when life's last hour has come, and we have to take our departure to eternity, then one word from God's living oracles is worth all the world besides.

The Bible is the poor man's treasure and the rich man's jewel; a stay and support to the widow, and the orphan's guide. It is ears to the deaf, eyes to the blind, feet to the lame, and speech to the dumb. It is meat and drink to those hungering and thirsting after righteousness. It is a physician to the sick, and life to the dead. In no other book do we find such precious words from One who is able to save as these: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In no other book do we read of One who is the resurrection and the life,

and by whose Gospel life and immortality are brought to light. The Word of the living God is a comforter when all other comforters have failed. It composes the mind when nothing else can. In the house of mourning, bereavement, and death, it is a steady light, pointing us to a glorious hereafter. It heals the broken-hearted, and whispers peace through the blood of Jesus to a guilty conscience, and radiates the eye in death with visions of heavenly glory. Oh what a priceless treasure is our Bible! Its sacred pages have been the delight of thousands, from whose eyes all tears are now wiped away, who are happy now in the New Jerusalem. Let us cleave to our Bible. And woe be to him, whether infidel, prelate, presbyter, or pope, who would destroy it or wrest it from us!

CONCLUSION.

As Bishop Colenso has contented himself with old and familiar objections, so we have travelled after him, without attempting to invent anything new, or to present an exhaustive view of the Christian evidences.

Indeed, it was with pain we found that the public was summoned again to consider as *new* what seemed to us thoroughly threadbare long ago. While we earnestly disclaim any prejudice against Bishop Colenso, we have felt it to be our duty to speak plainly in reference to his writings against Moses and against Christ. We regret that any of his critics should indulge in fierce personal attacks, for it is not in that way that any man's learning is to be increased, his taste corrected, or his creed rendered more orthodox. But as we are constrained to say that it is his official position, rather than his logic or learning, that has given importance to his criticism upon the Pentateuch, so we have felt it to be our duty to allude briefly to his temper, and spirit, and qualifications to be our guide in a work so momentous as that of interpreting the books of Moses. And while we disclaim any right or intention to force upon him the logical consequences of his position personally any further than he himself avows, and do not assume for one moment to sit in judgment on his motives, we must be allowed to say, that we do not discover in any part of his volume those qualifi-

cations that entitle him to the superiority he claims as interpreter of the sacred volume. We do not find in him the marks of that ripe Hebrew scholarship, or the intellectual and moral qualities that should be possessed by one who assumes to be in advance of his age, and to have the honour of teaching the Christian world that it is in ignorance and error in regard to the Holy Scriptures,—that, in fact, the Jewish Church and all Christendom from the beginning have been deceived,—that their faith has no secure and historical basis to rest on.

Doubtless, other and abler pens will vindicate the learning and character of the Clergy and Laity of the Church of England from the charges made and implied against them in this work of Bishop Colenso. We cannot, however, forget that a large portion of the most distinguished public men of Great Britain have been men of high literary cultivation, both in the Church and in the State, and not a few of them laymen, attached especially to the literature of the ancient world, and not a few of them have done good service in defence of Christianity as authors. Perhaps this is pre-eminently true of the public men of the north of Great Britain. For they seem to be able to endure a greater application to study under a high pressure of business, and to derive and assimilate high thought and fit diction from the ancient classics, with more facility than their southern neighbours. It is enough to name Fox, Pitt, Canning, Macaulay, Brougham, Derby, Gladstone, Lewis, Russell, Disraeli, and Palmerston. Are these among the

Laity of whose orthodoxy and learning the Bishop of Natal speaks so disparagingly?

Doubtless, also, other and more learned and able pens will take up and extend the arguments over the whole field of the bishop's objections. It has not been our purpose to notice them on mere scientific grounds, nor to answer them by arguments drawn from the original language of the Pentateuch. We have studied brevity in our remarks upon the objections, and have sought to present *results* as wrought out by others as well as by ourselves, and not details; and to present them in such a simple, straightforward way, that he that runs may read, and he that reads may run.

We have not thought it necessary to try to exhaust Bishop Colenso's difficulties. For if the strongest objections are overthrown, are untenable or futile, much less are the weak ones to be noticed. We have written for the young, and for such as have not time to read more extended arguments. Our aim has been to do good by strengthening the defences of the Truth. And may the Spirit of all Truth make the writer and his readers wise unto salvation, through our Lord Jesus Christ, to whom be glory for ever. *Amen.*

FINIS.

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